



THE STUDENT MISSIONARY APPEAL

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THE
STUDENT MISSIONARY APPEAL

ADDRESSES

AT THE

THIRD INTERNATIONAL CONVENTION

OF THE

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN

MISSIONS

HELD AT

CLEVELAND, OHIO, FEBRUARY 23-27, 1898

NEW YORK

STUDENT VOLUNTEER MOVEMENT FOR
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STUDENT VOLUNTEER MOVEMENT
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THE STUDENT MISSIONARY APPEAL



Purpose

The aim of the Convention was to bring together carefully selected delegations of students and professors from all important institutions of higher learning in North America, and leaders of the missionary enterprise, both at home and abroad, to consider the great problem of the evangelization of the world, and unitedly to resolve to undertake, in His strength, greater things for the extension of the kingdom of Christ

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A Call to Prayer

Remember in Daily Prayer the International Convention of the Student Volunteer Movement, to be held at Cleveland, Feb. 23=27, 1898

Special Requests

I. Pray that the students of the institutions of higher learning in the United States and Canada may make prayerful, self-sacrificing, persevering efforts to be adequately represented at the Convention.

II. Pray that all delegates may come to Cleveland in the spirit of prayer and expectation—expecting great things from God.

III. Pray that all speakers may come to the Convention with a vivid realization of the vast strategic importance of the gathering and with messages from God.

IV. Pray that all the plans of the Convention, as well as its conduct, may be under the leadership of the Spirit of God, and thus that its influence may be mightily felt in all colleges and seminaries, in all the home churches, and in the uttermost parts of the earth.

“Not by an army, nor by power, but by my Spirit.”

A Prayer

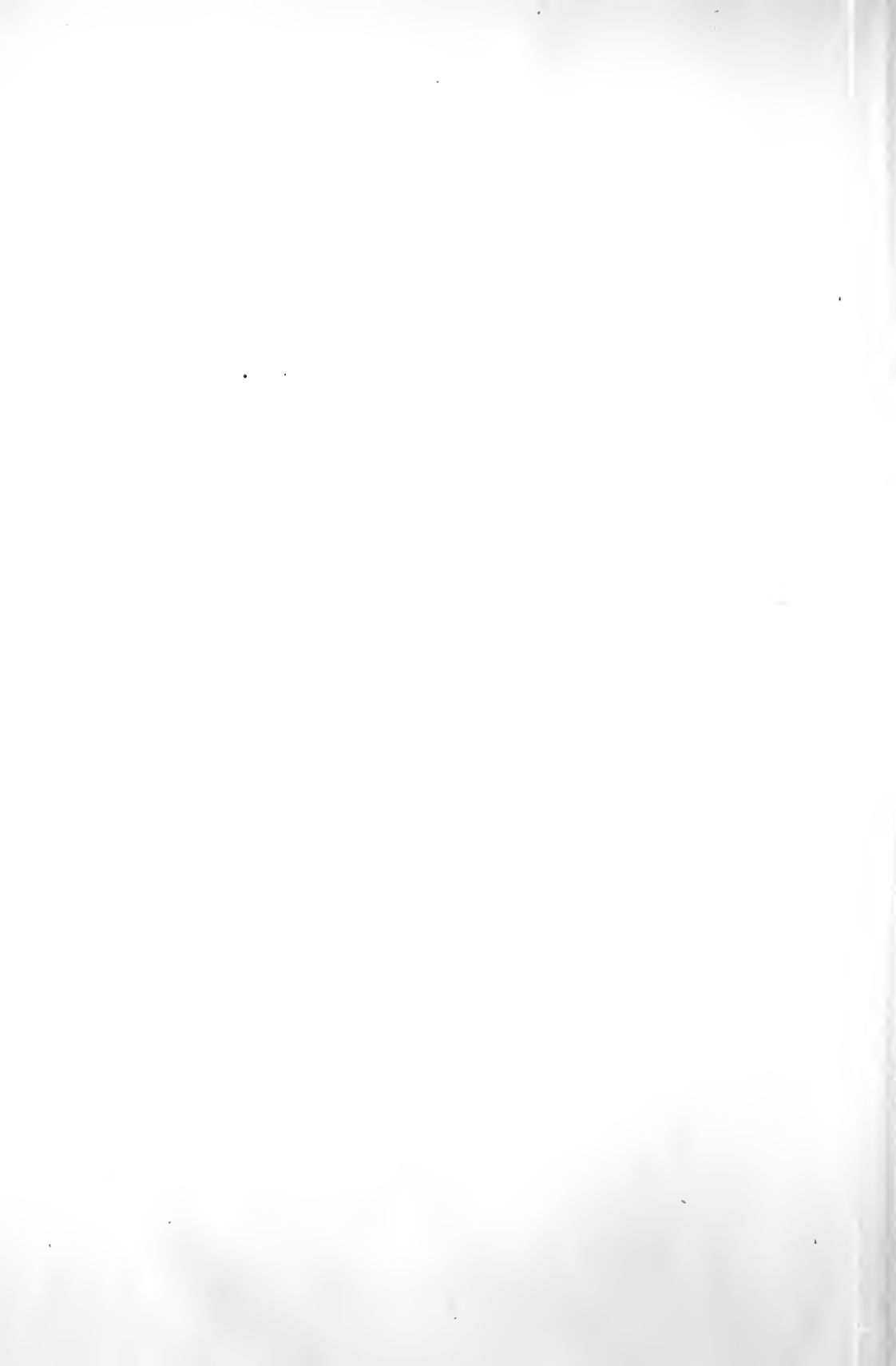
O blessed and eternal Savior, we are gathered in Thy holy name, and before we take one further step we acknowledge Thee to be the Lord. We worship Thee, we praise Thee, with spirit, soul and body, which Thou hast redeemed. We would now worship Thee with Heaven, with angels and archangels, with the myriads of the sanctified. We on earth adore Thee, for Thou wast slain for us. And as we think of myriads who have trusted Thee and who do trust, we gather with the holy Church throughout all the world and bless Thee and glorify Thee and magnify Thee, our Lord, for Thou wast slain and hast redeemed us to Thyself by Thy blood. Thou hast made us kings and priests unto God our Father. Everything in this life and everything in the next is owing to Thee and to Thy grace. Now, by Thy Spirit, inaugurate this Convention. Be Thou the President from the very start. Take this great meeting in Thy hands and guide it in every hour. May those who come in realize that there is here an unseen power, the power and presence of Christ. We beseech Thee that every one may be anointed with the Holy Ghost. We pray Thee that every one who takes part may have the sense of the presence of God. May a fire be lighted in this place this week which shall burn until Jesus comes, a fire that shall spread into thousands of churches, into hundreds of the dark spots of earth. We think for a moment of our beloved friends who are on the missionary field. God bless and speed them. Be with them now, and if any of them during these days are keeping in touch with us, though not in visible presence, may they share in the blessings which we are going to have. Remember them—lonely souls in Japan and China and India and Ceylon and Persia and Arabia and in the great continent of Africa, in the north and on the Niger and on the Congo and throughout the southern regions of it, and in South America and the isles of the sea and everywhere else; wherever men and women are meeting Thee and thus keeping in touch with us, God bless them. Now come very near to us. Make this service one that nobody can account for, except that Christ is here. We ask it in the name of Jesus Christ, our Lord, Amen.

Preparation for Christian Service

Separation from Evil

The Fullness in Christ

The Anointing with the Spirit



SEPARATION, FULLNESS AND THE ANOINTING

REV. F. B. MEYER

I think we all understand the object of our first meeting. It is not intended this afternoon that we should have addresses delivered to you, or exhortations, but that the bulk of our time should be consumed by definite dealing between each one of us and Jesus Christ, our Lord. We believe that all who are gathered here are regenerated by the Holy Spirit and by a living faith or union with Jesus Christ, the head of the Church. We meet in no sectarian name. We here promote the ends and objects of no one visible church. But we meet as part of the great invisible holy Church, the bride of Christ, in which there are no denominations or sects, because we are all one in Him. But, having met, we think that it may be necessary for us quietly to review our standing and condition before Him. That we are Christians, and that we are Christians set upon the evangelization of the world, is not, as we deem, sufficient warrant for us to suppose that all are in living union with Christ. Hence, before the Convention proper begins, we intend to spend an hour and a half reviewing in the sight of Christ the condition in which we stand to Him and so to men. I propose to spend the time in three great divisions. The first will be—Separation from Known Evil. For a half-hour we shall have quietly and definitely to deal with the question of separation. Then for the second half-hour it may be necessary for us to consider the Fullness that we have in Christ, and to learn how to avail ourselves of that fullness for this moment and for all coming time. And then the third half-hour—certainly the most momentous and important—will be that in which together we shall claim from our Master the Anointing of the Holy Spirit, and each receive from Him his and her share in Pentecost. We believe that there is waiting for the entire Church and for every member of that Church the plenitude of the Holy Spirit, and we do not wish to pass into the Convention until every one of us has become filled with the Holy Spirit. I trust that those who are in touch with God will through the following moments keep reminding Him of the utter necessity we realize that He should make bare His arm and send us His own mighty and speedy help.

I purpose to speak for about a quarter of an hour upon each of these allotted themes; and then I ask you to bow your heads in silent self-examination and prayer, that each one of you may adjust him-

self or be adjusted, and that, instead of merely giving an intelligent assent to the propositions that I make, you shall take each word of mine and by it examine and test your position in the sight of God. And let me assure you that it is upon condition of your careful adherence to the earlier propositions that I shall make, that we shall come at the close of the meeting to that consummation for which we devoutly yearn and pray.

SEPARATION FROM EVIL

Let us consider what God says as to our Separation from Evil. Will you turn to the text which is to be the keynote of this half-hour, in Isaiah lii., 11: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of the Lord." And the passage which illustrates that you will find in Ezra, 8th chapter, and in that chapter at the 24th verse. You will know that the good Ezra was about to conduct the march across the desert, and gathered the people by the river before they broke from the green strip of pasture land for forty days' journey upon the yellow sand. When he reached the spot he found that the king had sent a large number of holy vessels which in the previous reign had been taken from the temple. There they were, the golden seven-branched candlestick and the talents of silver and all the golden vessels which the Jews were accustomed to use in their sacred service. Ezra felt it was necessary that these holy vessels should be intrusted to reverent and picked hands, that they might bear them as a sacred charge across the desert to the newly-built temple in Jerusalem; and, therefore, you will notice, the words are selected with the utmost care. In the 24th verse he says: "I separated twelve of the chiefs of the priests, and weighed unto them the silver, and the gold, and the vessels, even the offering for the house of our God, which the king, and his counselors, and his princes, and all Israel there present, had offered: I even weighed into their hand six hundred and fifty talents of silver, and silver vessels an hundred talents; of gold an hundred talents; and twenty bowls of gold, of a thousand darics; and two vessels of fine bright brass, precious as gold. And I said"—Can't you see the man, the servant of God, standing there with those separated souls before him? And whilst the people stood massed around and the river was yonder flowing on in its course and the desert waiting there with unknown peril, he said, "You take this, and you take that, and you take that, and you that, and you that"; and when they stood with all the vessels in their hands he said, "Ye are holy unto the Lord." Ah, that is what we want to come to. "Ye are holy unto the Lord."

Separated, yes, but "holy unto the Lord, and the vessels are holy; and the silver and gold are our free-will offering unto the Lord; watch ye, and keep them, until ye weigh them out before the chiefs of the priests and the Levites in the house of the Lord. So the priests and the Levites received the weight of the silver and the gold and the vessels, to bring them to Jerusalem unto the house of our God." Is that relevant to our meeting? Why, of course it is. I stand here not to do Ezra's work, but that of another whom you do not see, your Master, and address you, the representatives of the new generation which is coming up. He says: The older men, the missionaries on the foreign field and my servants in the home land, are becoming gray-headed and infirm, and I call on you, the representatives of the pick of the youth, of the Christian youth of many countries, I call upon you to take the holy vessels of my gospel and bear them through the world. To you He gives the great doctrine of justification by faith; to you He gives the great doctrine of regeneration by the Spirit; to you He gives the doctrine of salvation only by the blood of Christ; to you, the doctrine of the filling of the Holy Ghost; to you, the doctrine of sanctity and purity of life; to you, the integrity of the Word of God; to you, the maintenance of the holy rest day, the day that God has given to mankind; and Christ to-day, as it were, gives to you, men and women, the sacred deposit of His holy gospel, and bids you bear it through the world—some to the home land, some to foreign parts, but not one of you without some vessel and some mission. Do you think I slightly exaggerate for my own purposes that picture? Then I ask you once more to look at Timothy, the first chapter of the second epistle, where the Apostle uses the word "deposit" twice over. In the 12th verse he says, "I know He can keep my deposit," and he says to Timothy, "Be sure to keep this deposit." You deposit all with Christ,—and every one of you has done that; you have deposited spirit, soul and body for time and eternity for safe keeping into the hands of Jesus, and Jesus has deposited in your care His holy character, His sacred truth, the institution of His holy gospel, and as you have trusted Him, He trusts you. Now, I say, "Be ye clean." If ever any of you should be called to carry around at the Lord's supper the sacred chalice or the platter that holds the bread, how careful you should be that your hands should not soil the silver sheen, but that you should bear it gravely and reverently and thoughtfully up and down the aisles of the church. Now, equally careful must you and I be. And I want to ask you, my friends, if there is anything in your life which is out of harmony and incongruous to being ministers, to being missionaries, to being

Christian workers. Oh, for the next few minutes "Be ye clean that bear the vessels of the Lord." Mark you, when God deals with a soul about its cleanliness He doesn't worry it on twenty different points. He always is definite. When Satan deals with you he worries you about twenty things at once. When God deals with a soul He always goes straight to the mark, and He knocks at the soul and deals with it about one thing, bringing His rebuke, His remonstrance to bear upon it, like a hammer striking again and again upon a wedge of iron.

Now, as I go through seven points in which possibly you are not clean, I want you to be true and I want you to say to each one, "That is not mine," "That is not mine," and presently, "That is I." I am going to lead you step by step. May God help you to deal truly with yourself—with thyself, and thyself, and thyself, young friends.

Now, first, are you clean in your habits? There are evil habits which cling to us as you might suppose the grave clothes clung to Lazarus. Lazarus had received life, but he was bound with grave clothes. It is conceivable that in those grave clothes he might have gone back to his sister's house and sat with them at meals. Whatever other men may do about certain habits, you have got to be unusually careful, because you are carrying before Sunday school classes, before mission churches and ultimately before the heathen the sacred gospel of your Lord. In the light that streams from it ask whether there be not some habit, some evil, filthy, unnatural, polluting habit which has struck a fast hold upon you. And if there be, and the Spirit of God, who is co-operating with me at this minute, will strike conviction home if there be, then "be ye clean" and drop it. Drop it instantly. Remember that, if you are willing to be delivered from evil habits, Christ will utterly free you and will take away the very desire for the sin. If any of you should be taking opium, alcohol, morphine, have a strong habit for tobacco in any form, and if you truly want to be clean in your breath, in your body, in your whole nature—at this minute, if you are willing—Christ can say "Loose him, and let him go."

Secondly, how about appetite? Are you clean in appetite? We all have these natural appetites, but may we not be gratifying a natural appetite either in the wrong direction or to an undue extreme? If a natural appetite is unnaturally indulged it will pollute the conscience and the heart. If that is true will you put it away right now? Restrict it within its due limits. It may be eating and drinking; it may be that you are unusually fond of the pleasures of the table. Be careful, if that is true of you, to bring the indulgence of appetite within the limit that Jesus assigns.

Thirdly, does your uncleanness lie in the direction of alliances? Are any young men who are going to bear the vessels of the Lord engaged or seeking the affection of girls who are worldly girls, living a butterfly, frivolous life? That alliance must be broken. And if there should be young women who want to be missionaries or serve God in the home land, who are allowing men to pay attentions to them, and these men are not children of God, I say, whatever it costs, the alliance must be broken. "Be ye clean, that bear the vessels of the Lord."

Fourthly, we must be clean from worldly aims and ambitions. There are men, who, listening to me here to-day, may be entering the Church or undertaking even missionary work because they think that in either one of these two spheres they may make a conspicuous and brilliant success. I always remember what Mr. Spurgeon said when some one asked him to come to the east end of London and promised to give him an audience of fifteen thousand souls at every service. The servant of God answered: "I am not eager to preach to fifteen thousand souls, but to do the will of God." If there be any ambition defiling and polluting our hearts, that must be put away.

Fifthly, we must stand clear of worldly pleasures. The world has its card table, its horse races, its opera, its theater, its dance, its ball. We are not here to denounce these things as far as the world indulges them. The world must have its pleasures. But, as for ourselves, if we are going to serve God in His holy Church, we must stand clear. If you want to play cards, play cards. If you want to go to the theater, go. If you want to go to dancing parties and balls, go. But put down the vessel before you start.

And then, sixthly, you must put away, too, all desire for merely emotional religious life. If any of us are living a life dependent upon signs and dreams and sudden openings of the Bible at texts or anything that is sensational and unhealthy in religious life, we must stand clear of that.

Lastly, we must stand aside from the activities of our own evil nature if we would fain serve God. For often Cain brings his offering without accepting God's indication of the way in which He would have him worship. I know not how it may be to-day, but I am almost certain, in this place, this minute, there is going to be repeated the memorable scene in Augustine's life, when he and Alypius were in the garden at Tagaste and Augustine had just been converted. There was one evil association of his previous life that clung to him—I need not say what; those of you who know St. Augustine's "Confessions" remember, and those of you who have not read them will know that an association will often cling to a man when he is con-

verted and when he wants to serve God—and he stood there and a voice said, “Tolle et lege”—“Take and read.” He thought it meant he was to take up the Bible that lay upon the garden seat. He took it up and opened at this text, “Put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lust thereof.” And he told Alypius, and the two went and told Monica, and at that minute the cursed thing, which nearly blasted his life, dropped off as the viper did from Paul’s hand. Many of us have gone through that. I wouldn’t be here to-day, young men and women, if, sixteen years ago, through Charley Studd, I hadn’t been brought to stand face to face with my Master and to drop off one memorable night a thing that was about to blight my whole life. What I did that day, which was the beginning of any influence I have had with men since, I call upon every one of you to do now. Let the search-light of God come in upon your soul, and, if there be anything that is polluting, unclean, defiling in your heart or habit of life, in God’s name put it away, and then take the vessel and bear it to the world. Be thou clean, woman or man, that bears the vessel of God. Let us pray.

Now in silence just go through: Is it habit, some evil habit? Will you drop it? Tobacco, if that is it? The reading of stupid novels, if that is it? What is the habit? Some polluting vice? Will you drop it, right now? Is it the indulgence of the appetite, legitimate appetite, but inordinately permitted? Will you drop it? There are alliances between yourself and some girl or some man who is not a child of God. Will you tell God you are willing to drop it at any cost? Are you willing to lay your aims and ambitions on the altar? If God should take away your reputation, are you willing? Would you be a poor man for Jesus? Would you be despised and condemned and cast out for Jesus? Are you willing to lie in the dust for Him to tread upon to raise Him one inch higher? Will you give up some worldly pleasures? Will you give them up? Will you come out and be separate? Will you lay aside the merely emotional religious life? Will you come away from the activities of your own busy fussy self? Will you be clean?

Search me, O God, and know my heart, try me and know my thoughts, and show me, show me, show me if there is any wicked way in me, and lead me, lead me, lead me in the way everlasting. Strip me, clothe me. I am sick and tired of my life. I know I have been wrong; I have often felt it; and I know why. Lord Jesus, I know what has grieved Thee, but I put it away; in my will, in my choice, in the deep purpose of my heart I separate myself from it. I desire to live a clean life. Lord Jesus, cleanse me and keep me from evil to-day. I give up my will and trust Thee

with my life. I am willing at any cost to suffer, but I must be clean, I must be clean. I cannot go on playing the hypocrite. I cannot go on carrying the vessel with unclean hands. Lord Jesus, Lord Jesus, deliver me just now, and keep me clean by Thy blood and by the water that came from Thy side.

THE FULLNESS IN CHRIST

Now, it is not enough to stay there. I am very glad that we have come to that point together; it is very sweet. I know the Spirit of God has been leading you to make a very definite surrender of things which are grieving to God. Well, that is right. I remember so well, dear friends, the day when Charley Studd looked into my face and said, "Mr. Meyer, there is nothing I have got that you may not have"; he looked so bright. I can see him now that autumn morning, standing there in his cricket flannels. It was rather chilly and the morning sun was streaming in the uncurtained window and the candles were burning low on each side of his open Bible. And I said to him: "You have been up early." "Yes," said he, "I got up at four o'clock this morning. Christ always knows when I have had sleep enough, and He wakes me to have a good time with Him." And I said: "What have you been doing this morning?" And he said: "You know the Lord says, 'If ye love Me, keep My commandments,' and I was just looking through all the commandments that I could find that the Lord gave and putting a tick against them if I had kept them, because I do love Him." "Well," I said to him, "how can I be like you?" He said: "Have you ever given yourself to Christ, for Christ to fill you?" "Well," I said, "I have done so in a general way, but I don't know that I have done so particularly." He said: "You must do it particularly also." I knelt down that night and thought I could give myself to Christ as easily as possible. And I gave Him an iron ring, the iron ring of my will, with all the keys of my life on it; except one little key that I kept back. And He said: "Are they all here?" I said: "They are all there but one, the key of a tiny closet in my heart of which I must keep control." He said: "If you don't trust Me in all, you don't trust Me at all." I tried to make terms; I said: "Lord, I will be so devoted in everything else, but I can't live without the contents of that closet." I believe, young friends, that my whole life was just hovering on the balance, and, if I had kept the key of that closet and had mistrusted Christ, He never would have trusted me with His blessed Word. He seemed to be receding from me, and I called Him back and said: "I am not willing, but I am willing to be made willing." It seemed as though He took that key out

of my hand and went straight for that closet. I knew what He would find there, and He knew, too. Within a week from that time He had cleared it right out. But He filled it with something so much better! Why, what a fool I was! He wanted to take away the sham jewels to give me the real ones. He just took away the thing which was eating out my life and instead gave me Himself.

Now, that is the point I am coming to with you. You have given Him the keys, haven't you? You have given Him your will with every key of your heart and life. It is all in His hands. If He would send you to India, you would go. If He would send you to Japan, you would go. If He would ask you to give up the dearest idol that your heart knows, you have given it up. So far as you know, you just want to be the slave of Jesus. I believe if I should ask you, you would be willing to go anywhere and do anything for Jesus, to make any sacrifice He asked, though it was to lay down your life in a tropical land in a fever-stricken latitude; I believe if I should ask you I should have every man or woman in this house on his or her feet. Oh, I believe Jesus must be looking down on you and feeling that it is worth having died for. I believe He says to Himself: "Well, the thorns were sharp and the nails were bitter and death was terrible, but it is worth it all to have the love of these young men and women." I believe He is repaid. Have you left a little ingredient of bitterness in His cup, because you are not with us? Come along, join in, step up now, come, and don't let there be one jarring note in this great orchestra to-day, but let every one of you be sweetly attuned to Jesus in entire surrender. I have it! I hear from hundreds of hearts the cry, the murmur, "All for Christ." Yes, yes, remember, if you are all for Christ, Christ is all for you. That is it. That is the blessedness of it. And I must give you a text to remember, because it is better to have His word than mine: Colossians i., 19. "It pleased the Father that in Him should all fullness dwell." And in Colossians ii., 9, 10, "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him"—ye are made full, ye are complete in Him. It is very beautiful of our Father to put all His fullness into Jesus, because we might be afraid of the Father and of the great Holy Spirit God, but no child is afraid of Jesus. God has put all his fullness into Jesus, and if you have given all to Jesus, you may take all from Jesus. Let me give you a little lesson in mathematics. Suppose I draw in the air a curve like this (indicating); then the remainder of the circumference which is needed to complete the curve and make it a circle is called the complement of the curve. The curve and the complement together make one circle. The complement is really the complement of the curve. Now, you under-

stand that if the curve is short it needs a large complement, and if the curve is long it needs a small complement. But whether the curve is large or small, there is a complement for it. You are a curve, and the smaller it is, the less there is of you, the more you need the complement of Christ. The more there is of you, the less you have of Christ. But Christ and you are complete, to meet any need that may come to you in time or eternity. Jesus and you! Jesus and you are complete to meet any necessity.

But I want to show you how to take; because there are hundreds of Christians who don't know the difference between praying for a thing and taking it. Nearly everything in Christian life and growth depends upon knowing how to take, to take the fullness of Christ. There was a time in my life when I used to resist temptation, and, if I overcame Satan, I congratulated myself and was thankful. Then I came in contact with an old clergyman, who told me there was something better than that. He said: "When I am tempted, I turn to Christ and take the opposite grace. If I am tempted to impurity, I don't simply rebut the temptation, I turn to Christ and take of Him as my purity and I put His purity against the temptation to impurity. When I am tempted to irritability—and I am naturally very irascible—I don't simply pull myself together and say, 'No, no, I must not yield,' but I turn to my Lord and take a new cargo of His sweet temper." And this mortifies Satan vastly, that we should take what he means to be a stumbling-block and make a stepping-stone out of it; that we should take his temptation as a reminder to get more out of Christ. That is not at all what Satan wants the issue of temptation to be. It is a glorious way of living and I pass it on to you. Paul said he gloried in his infirmity, in his weakness, in his need, in his helplessness. He said: "I am glad for it all. I would not have it otherwise, because when I am weak, then I am strong; the lower I am, the more I obtain of Christ." Dear young people, it seems to me as if you may be almost glad if you are deficient in a good many things that make other men strong, if you have once learned how to get it all out of Christ. You haven't eloquence, but He gives you utterance. You haven't wealth, but He gives you plenty. You haven't sweetness, but He has all loveliness. You have no strength, but there is plenty in the Lion of the tribe of Judah. You are not meek, He is the Lamb that was slain. Anything you want—and the more you want—you can get out of Him. You and Christ together can meet the world.

But how are you to take? That is the question. People think that they receive these things by praying for them. I am sure that is not the way, if praying means supplicating

in a kind of hopeless fashion that you may or may not get what you want. I have learned in my prayer to receive, to take. If my little grandchild comes to stay with us, and he appears in our parlor in the morning with a keen appetite, quite glad to have a chance of breakfast, and the breakfast is there before him, I never tell that child, if his grandmother or my daughter are absent from the room, to go and scream, to go and shut himself up in a room and agonize for an hour and then come for it. I am only too thankful to say: "Child, there is porridge; there is bread and milk; there is your chair, sit on it and take what you want." And the child starts out by saying his grace, and helps himself. So, men and women, look. This table to-day is just laden with gifts for you, like the table at my home used to be on Christmas morning. You have just to come and take what you want. There is a young woman there who is very weak with jealousy. Jesus Christ is the complement of that. There is a young man there who is overcome by passion, but from this minute Christ and he can meet it. There is a man there who is very weak and cowardly; let him come and take from Christ. Don't pray for it, but definitely say to Jesus this minute, "Jesus, I know there is in Thee what I want, and what I have been wanting these months and years, and I now definitely take Thee to be that in my life"; and believe at that moment that you do receive Jesus to be evermore in you what you have been wanting; and go away from this place, and don't fear temptation. Don't fear that you will fail. Don't dread defeat. But know that the moment a poor trembling heart lays itself at the feet of Christ, and one thin, languid hand touches the hem of His garment, that moment virtue streams in to be the complement of twelve years of weakness. God help you now to appropriate Christ! Let us pray.

You were definite before, were you not? Now, be definite, and take one thing—take Jesus to be one thing. Take Jesus, your Lord. Look at Him. Look right up into His face. He is looking down on you. He and you are just close together, away in the gallery there. Jesus is just bending over you and saying: "Child, what do you want?" Now, don't pray, but say: "Lord, I take Thee from this moment to be to me"—now fill up the blank check. "I am the rose of Sharon. I am the bright and morning star. I am the bread of life. I am thy salvation. I am the Alpha and the Omega." Have you taken it? Have you taken Him? Blessed moment!

THE ANOINTING WITH THE SPIRIT

Now, the last half is the greatest, the most important of all. O men and women, what may not be the issue of this half-hour?

I suppose every one here admits that over and above regeneration and sanctification, which are the work of the Spirit, there is a special work He does in anointing. I am going to speak to you—oh, that God may just speak through me—about the anointing of the Spirit of God. Jesus Christ was one with the Spirit before the worlds were made. He was begotten of the Holy Ghost. But He waited for thirty years before He essayed to bind up one broken heart; before He preached deliverance to the captive and the opening of the prison to the bound. He waited at Nazareth, wandering on the hills. When the winds came around Him from the east they bore the cry of dying populations. But He did not go to help them. And when the west wind blew from over Greece and Rome and Alexandria in Egypt, laden with the cry, “Come over and help us,” He did not go, because in His human nature He had not received the anointing. And He went down finally to the Jordan valley and stood beneath the open sky, and the Spirit like a dove came and hovered over Him and He said: “The Spirit of the Lord is upon Me, because He hath anointed Me.” Now, if Jesus didn’t attempt to bind up broken hearts or preach the gospel, though He was conceived of the Holy Ghost, until He had received the anointing, aren’t you and I very foolish to attempt to do the same work without that anointing? If He wanted it, don’t we? He told the Church to wait for it. When He went back to God, the Father, He went back in our nature; He didn’t go back as He came. He came as God, but He went back bearing our nature with Him, as our representative, your head and mine. And when He entered the presence of the Father we may suppose the Father said: “My Son, what guerdon should I give Thee for all Thy toils and fears and death?” And Jesus said: “Father, I want nothing for myself except to be glorified with the glory I had with Thee before the worlds were made. But I ask this—that I, as the representative of my Church, may have the power of giving to my Church and to every member of it the same anointing of the Spirit that Thou gavest to me for my life work. I am no more in the world, but they are in the world, and they have to do the work in it, and as I could not do it without the anointing of the Spirit, they cannot.” And so he received from the Father the promise of the Holy Ghost, in his human-divine nature, and He has been the storehouse of Him ever since. And He anoints the Church, and He anoints every individual of the Church, if the individual so seeks it. Have you ever sought for it? I know you are regenerate, I know that you have been sanctified by the indwelling Spirit, that you have many promptings and desires to serve God. I am glad it is so.

But listen. Have you ever received the Spirit of God as an anointing? I don't ask you if you have had a distinct experience. Some of us don't remember ever being converted. It is quite possible not to have an experience of the anointing. You may not be able to put your hand upon that hour or that place in your life when you stood beneath the open sky and received the anointing. But, men and women, with all the fervor and simplicity which I can possibly command at this moment, I go through these ranks of God's children and I ask with the most vehement and intense earnestness, do you, and you, and you, and you, do you know what it is to receive the anointing of the Holy Ghost? Because if you don't, you are trying to do God's work without the one power by which that work can effectively be done.

Concerning the anointing, there are these propositions—I think Andrew Murray stated some of them, but I will slightly modify them. I will just run through these seven points:

1. There is such a blessing to be had as the anointing of the Spirit. That is proved by Christ's experience, by the waiting of the Church at Pentecost, by the experience of Samaria which rejoiced in Christ and then afterward received the Spirit, by the experience of Acts xix., where the apostle said to disciples—regenerate souls—"Have ye received the Holy Ghost since ye believed?" There is such a blessing to be had as the anointing.

2. That blessing is for me. That is proved by Acts ii., 39, where Peter says, "The promise"—oh, what words!—"the promise"—this promise of the Spirit—"is unto you, and to your children, and to all that are afar off"—Gentiles in the nineteenth century—"even as many as the Lord our God shall call." If God has called you, the promise is for you. There is such a thing. It is for me.

3. I haven't got it. I either had it once and lost it, or I have never had it. I haven't got it. How do you know you haven't got it? Why, you may know you haven't got it when Jesus is not real to you, when the Bible is not interesting to you, when you have no power over sin, when you have no converting power over other men, when you live a life of fitful emotion. Those are five proofs that you haven't got the anointing. You haven't got it? Then confess it, and sadly, in the depths of your heart at this moment say: "Good God, it is for me, but I am fool enough not to have it." There is such a blessing, it is for me, I haven't got it.

4. I am hungry for it. Oh, blessed hunger that may be satisfied!

5. I am prepared to make any sacrifice to obtain it. What is it that is in the way? You are prepared to sacrifice it? Yes, anything. I tell you I don't mind the cost, I must have it. You shall have it.

6. I give myself to Christ that He may fill me. Ah! it is the touch of the Spirit of Christ. It is He who baptizes with the Holy Ghost. I give myself to Christ that He may fill me with the Spirit and anoint me with it.

7. I take it by faith. Galatians iii., 14, "That we might receive the promise of the Spirit through faith." I do now take it. Will you forgive me, if I seem egotistic, and let me tell you how I received it the first time? May we all receive it together. I was very hungry for it. I knew I hadn't received the best. I had no power with man and little with God. I went to a great convention of Christian people in the hope that I would hear about it. And they spoke much concerning it, and the more I heard the more I wanted it. They said they would have a prayer meeting on Friday night at nine o'clock to get it. I went to the prayer meeting and stopped there until about eleven o'clock, and I got no nearer to it. There was a great deal of noise and singing and men cried "Hallelujah" but it didn't seem to help me. At last I could stand it no more and I crept out of the tent, under the curtain, and away out into the dark night along a lonely road that led out of the little town. Stars were shining—I can see them now, clouds drifting across them, letting a shower of rain now and then fall upon my upturned face—and I took the way up to the hills and presently got far up among the hills, with the heaven above and the mountains around and the gleam of the lake in the distance. I walked about there and said: "My God, if there is a man in all this place that wants the anointing of the Holy Ghost it is I; but how to get it I don't know." And a voice said—I am sure I shall find some day in heaven the angel that said the word—"As you took forgiveness from the hands of the dying Christ, take the anointing from the hands of the living Christ." I took forgiveness years ago from the hand of the Crucified, and I now had to take the same blessed Spirit from the hand of the Risen One, the Christ. The word Christ means anointed; it is He who anoints. The high priest anoints the priests, the king anoints the kings, the prophet anoints the prophets. So I stood and I said: "My God, as I breathe in this deep breath of the air I breathe in my spirit the filling and anointing of the most Holy Spirit." I waited and just opened my whole heart, as I want you to do now. I threw all my heart open to the Spirit and said: "Now, Spirit of God, come in Pentecostal power and anoint me, fill me and witness with me in all my future life." Just that one act, one act in the last five minutes, may change your life as it did mine. I have always been different since then. I turned to go down the hill, and as I went a mocking voice said: "You are a fool, you have nothing." I said: "I have." The voice said: "You haven't." I said: "I have, I

reckon I have." The voice said: "How do you know? Do you feel it?" "No," said I, "I don't." "Then how do you know you have got it?" "I know I have it because I reckon on God's faithfulness. He would never bring me to the point to claim a thing, and then tantalize me by withdrawing it. I took it by faith, and I have it, and I am going to keep it by faith." When I got back down to Keswick a number of clergymen were standing around. They said: "Well, did you have a good time?" I said: "I don't feel much." They said: "Then you haven't got much." I said: "That doesn't follow. I have got it all." They said: "How do you know?" I said: "I know. I have learned a lesson to-day to take the Spirit of God by faith." They said: "Let us go and talk about it." We had a talk about it, and I found out that they reckoned they were filled with the Spirit and anointed when they felt much, while I hadn't had the feeling to start with, and whether the feeling went or came didn't matter much, I was going to reckon by faith. There we talked about it in the dark. And a young Scotchman, a Glasgow man, said: "May I ask a word, sir?" I said: "Certainly." "Well, sir, you have been talking a good deal about feeling the Spirit or not feeling the Spirit. I am sure that feeling is not the gauge of it, but"—says he—"the presence of Christ. When I have most of the Spirit I have most of Jesus. If ever I lose the sense of the presence of Christ half an hour in my manufactory I go into my counting room and lock the door and kneel down and say: 'Spirit of God, what have I done to grieve Thee, that Thou hast withdrawn the sense of the presence of Christ?'" And we all said: "That is it, you have hit the nail on the head this time. It is Jesus we want, and when we are filled with the Spirit of God we are filled with Jesus."

That was a revelation to me—that I could receive the Spirit by faith. I couldn't believe it. And within a month Pastor Stockmeyer happened to be in Scotland, staying in Glasgow, and I was staying at the same house. One evening, when he went to his bedroom, I crept after him and said: "Pastor, I must ask you one question." "What is it?" "I have learned the most wonderful thing in my life—that I may receive the Spirit of Pentecost by faith, naked, unemotional faith. Am I right?" He said: "Certainly." I said: "You mean that a man if he is clean can receive the Spirit by faith, without agony and without emotion?" He said: "Certainly." He called me as I was going out and said: "I think, if a man has received the Spirit of God, there may not be great rapture, but there will be a solemn sense that God has come very near him, and the people that look at him will know that though he is perfectly natural, yet there is a new light on his face, a new gravity in his walk, a new

something." And I think that is so. If after this moment that we are together, you go helter-skelter out of the door, and one says one thing and one another, I shall feel that you haven't received Him. There are some you haven't met for years. You will grip them by the hand and say: "I am glad to see you." That is all right. Then you will say: "Hasn't God come near this evening? Didn't He come very near you?" "Yes." "Have you made a start?" "Yes." "We were friends before, but we are closer than ever." With such talk as that God will know it is a genuine thing. If you should shout hallelujah and laugh and cry, I should think it was wholly emotion, and that when the emotion left it would all go. In India and China, when there are no conventions, you will go alone beneath the palm in the grove, in the midst of the noise of heathen ceremonies, and you will just take and take the anointing of the Spirit. I don't know how many hundreds of times in my life I have taken it; I keep taking it all the time. When you once learn to do it, you will never, never drop it. Let us now receive Him—not it—Him to be the anointing. Let us pray.

There is such a blessing as the anointing and filling of the Spirit. It is for me, in the hand of my risen Lord. As He purchased forgiveness, so He received the Spirit. It is for me. I haven't it, I never had it, I never thought about it; I had it once, but I lost it. But it is for me, I am hungry for it, for Him, for a new power. I am prepared to make any sacrifice to receive the anointing; I have already made it in this hall this afternoon. Jesus, Thou seest. If it is my right hand or right eye or right foot, I am quite willing to have Thee amputate it or cut it out, if that be necessary. I must have the anointing. Now, Lord, I yield myself to Thee, that by touching Thee I may receive Him. Jesus, I am in communion with Thee and I do now from Thee receive; by faith I take from Thy dear, pierced hand my share in Pentecost. I have taken it a hundred times, I take it again. I have never taken it, but I take it now. I have received, I do receive, I reckon I have received; I go from this place reckoning, reckoning, reckoning that God is true. Thank Thee, Lord, thank Thee.

The Student Missionary Gathering

Its Significance Stated

Its Purpose Defined

THE SIGNIFICANCE OF THE STUDENT MISSIONARY GATHERING

THE RT. REV. W. A. LEONARD, D. D., BISHOP OF OHIO

Brethren Beloved: I bring you greetings in the name of our common Lord! May grace, mercy and the Spirit of Christ abound and be multiplied in your hearts and lives through the love of God and by the operation of the Holy Ghost. Amen.

It is my privilege to welcome you to this great council and to our beautiful city, whose homes are opened doors with hospitable intents and desires illuming them. For you have come into the midst of an earnest community of willing and grateful men and women, whose motives and endeavors you will recognize as sincere and zealous, and who as dwellers here are ambitious that their "Forest City" on the lake shall bear well a worthy reputation for good and noble and uplifting service for God and for humanity. We welcome you to a metropolis, whose geographical and natural location makes it a superior distributing entrepot, and, therefore, an important material, intellectual and spiritual radiating point, and its equipment for distinguished and useful efforts in each department of work is commensurate with the opportunities God has seen fit to graciously grant. Here, too, we are enriched by an unsurpassed system of public and private schools and colleges; art and music, philanthropy and charity have here their devotees and disciples; while the religious privileges of Cleveland, through her multiplied churches and by the faithful lives and labors of her teachers and ministers of peace, are the sanctifying blessings that comfort us and brighten the way on which our common salvation is being wrought out. We receive you into our midst, one and all, with glad gratitude, for we believe that you will gain a large blessing through the influences of your convocation; and we realize as well that from you there will remain with us, when you are gone an aspiration and a holy stimulus exciting to a more faithful dedication of life, a devouter apprehension of individual obligation and a stronger binding together in Christian union of those who long to enlarge Christ's kingdom and hasten forward the consummation of His cause. And so we thank you for your advent.

This is probably the largest and most remarkable missionary convention ever held in our country. It is not national or racial, but international and representatively universal. It is Pentecostal in some

of its features, for here are assembled men and women from each quarter of the globe, and literally from every corner of the earth. It is governed by no sect or communion, and controlled by no preponderating agency. Let us believe that it is under the direction of an Almighty hand, and pray earnestly that it may receive a gracious outpouring of the Spirit Eternal! Here, we are brethren in Christ, impelled by the call of the great Master of Life and desirous for fulfillment of His command that the world of souls should learn His saving Gospel. And there is no Babel of tongues diverse, but a rhythmic harmony of hearts and voices attuned to the song of Redemption. We feel that thrill which Brotherhood in Christ must start, and we merge every shibboleth into the outgoing cry for victory over sin and Satan, which will reach the ears of the Lord of Sabaoth.

And this council is a gathering of intelligent Christians. It is not alone an aggregation of pious people—it is a convention of students and of enlightened scholars in the name of supreme wisdom. There is significance therefore in its composition, as well as in its superior capabilities for power and usefulness. For educated and intellectual endeavor, sanctified by the Holy Ghost, must mean the acquisition of the most forceful factors in society for righteous labors and penetrative accomplishment. The leaders in the van of progress are generally men of education; and if they be Christian men their efforts are allied with the divine power; and “if God be for us, who can be against us?” One hundred years ago, statistics inform us, there were but few Christians in the colleges of our land, but infidelity and sneering skepticism prevailed in the academic halls; while to-day, in every college and university, there are multitudes of students pledged to Christ and communicating members of the churches. In these colleges has the wave of missionary zeal had its origination; and it is sweeping with its tidal power over the country and over the world. More than 5,000 men have been influenced by one branch of this student movement to enter the home ministry; and over 1,000 have been induced to accept posts of leadership in foreign parts. Their watchword is, “The Evangelization of the World in this Generation,” and if Christ grants His blessing, the conquest will be the beginning of a real millennium.

The churches have perceived the value and meaning of this undertaking and they would fan its flame into burning brightness by their words of encouragement. The Lambeth Conference of Anglican bishops last summer “observes, with gratitude to God, that a very large number of students in universities and colleges throughout the world have realized keenly the call to missionary work; that they have enrolled themselves in a Student Volunteer Missionary

Union." The Congregational Union of Great Britain last autumn records its deep interest in this uprising, with the hope that its denomination "may have full share in this great and significant purpose of young men and women to win the world for Christ." In 1896 the Presbyterian body indorsed the movement which "challenges Christendom to do its duty to the Master and the King." The Methodist missions committee invoked the special blessings of God upon the convention, "that it may prove an occasion of marked spiritual power"; while a representative gathering of twenty-four missionary boards of the United States gives hearty applause and earnest approval of so beneficent and far-reaching a venture. The churches of Christendom will be—yes, they are—aroused by this spiritual awakening of college students; and they are on their knees begging the Lord of the harvest to send forth more laborers into the whitened fields from our educational centers and our ranks of professionally cultured and trained young people.

What an influence, too, this Volunteer Movement is having upon the world! The world loves to see prowess, courage and free action in individuals. This is a voluntary enlistment; it is not a draft, and it will not pay bounties and receive substitutes. It is personal and heroic, and its isolation of a man in his closet, when he dedicates himself to soul-saving service, gives to him a special comradeship with the Perfect Man, who will never leave nor forsake His disciple. This movement is not compulsory; it is a liberty movement, and it brings liberation to them that are captive. It is world-wide in its scope, for the world is its recruiting station and the world is its field for action. It is philanthropic, it is purely unselfish, it is Christ-hearted; its glowing warmth irradiates the college life and environment; it makes a college a mission-house; it brings Christ into a school and classroom; and so men at their studies feel the touch of Christ, and women in colleges are able to serve the Master as Mary did; and the power goes forth with them into all the professions, into every walk of duty, into society, into commerce, into the households; and while some are ordered to the front to fight, the others, with inflamed Christian patriotism, are defending the garrisons and forts at home. Our colleges and schools have become the citadels of Christianity, for the fact is, that of the young men in the country at large, only one in twelve is a church communicant, while in the colleges of the United States and Canada one man in two is a member of the Church. The moral effect of such a fact is something tremendous, and the importance of this Movement is notable and far-reaching. This, then, my brothers and sisters, is your opportunity and this the vantage ground on which

you stand to-day. Prize it for its value and its essential relation to the bringing of the world under the dominion of our King. Lift up its standard aloft and fling out to the winds of heaven your God-given watchword. Let that watchword be Consecration! Consecration of self to the work of Him who sends us out on errands of mercy and salvation; consecration of time, so that all our energies may be bent to this loving duty; consecration of talents committed to us, so that using them we may be able to make a multiplied and augmented return to the divine Householder; and at this time especially, in this council of laborers, a reconsecration of body and mind and spirit to the Lord our God for those He died to save. The spirit of missions is the spirit of Jesus, manifest in His followers. May that spirit be aroused, inflamed, inspired by your deliberations and your consultations, and may God the Holy Ghost grant to every member of this vast assemblage a renewed will and a sanctified resolution, such as shall unite us as a serried band of sworn soldiers of the Cross, moving forward to the loving vanquishment of the nations unto Christ.

THE PURPOSE OF THE STUDENT MISSIONARY GATHERING

PROF. J. ROSS STEVENSON

Mr. Chairman and Fellow-students: It would be impossible for me to gather up and put into words the responses that have been awakened in our hearts by this greeting extended so cordially and so forcibly in the name of our common Lord by our good friend Bishop Leonard. The best way to show our appreciation of this warm welcome and of the liberal preparations made for our entertainment during our sojourn in this city will be by the interest we take in this convention and the earnestness and fidelity with which we seek to promote its objects.

We recall to-night the fact that in this city, just seven years ago this week, there assembled the first International Student Volunteer Convention ever held. Remembering how God owned and used that convention, as well as the convention held in the city of Detroit four years ago, we have come here with the confident expectation, and an expectation in large measure already realized by this afternoon's session, that this will be the most blessed and inspiring meeting of our lives, not only by reason of the memories it will leave with us and the influence it will exert upon us, but by reason also of the greater service it will enable us to render to the Master throughout the coming years. Never has a city in this or any land made such pains-

taking and elaborate preparations for the entertainment of such a large convention of students. And it is to be hoped that the reflex influence upon the good people of this city will in a measure repay them for their liberal hospitality. The presence of so large a number of student delegates, making this the largest student gathering ever held in the world's history of missionary effort, these students representing the young men and young women who are so soon to be controlling and directing the movements of the Church, should surely make this an epoch in the history of redemption. The program, the details of the convention, represent weeks of careful, prayerful preparation, with the thought ever in mind that the maximum of spiritual blessing and power may come to the students of our land and through them to the ends of the world. From day to day there has been ascending to the throne of God a mighty volume of prayer that everything in connection with this convention may be under the direction of the omnipotent Spirit of God, so that there may go forth an influence that will shake mightily our colleges and seminaries, our home churches, and extend to the uttermost parts of the earth.

What purpose has brought us together? Surely we have not come merely for a short pleasure trip, for a few days' rest from our studies, for a railroad excursion and the delightful entertainment which a hospitable and liberal city like this affords. Nor have we come merely to enjoy those delightful spiritual emotions which a gathering such as this is sure to engender. I take it we have come for this clearly defined purpose—to consider the problem of the evangelization of the world, and unitedly to resolve to undertake greater things for the extension of His kingdom. Adopting the military figure, we may liken this to a council of war, in which we take account of the field that is to be won, the opposing forces to be met, the agencies we are to employ, the enlistment that is needed, the equipment we must have, and the spiritual authority which must be recognized; and understanding clearly where we are to go, what we are to do, how we are to do it, we must attend to the trump of the incarnate Son of God that summons us to go forward; and clearly understanding this, we should determine persistently and earnestly to engage in a campaign of conquest that will not end until we have rendered full obedience to our sovereign Lord. An enterprise like this requires the hearty co-operation of the whole militant Church of God. And shall not our prayer be that from this convention there may go forth such a challenge to the faith, the consecration, the large-hearted benevolence of God's people which they will accept, so that instead of retrenchment, so dishonoring to our Lord, there may be a forward movement along every line of missionary endeavor? And thus, if we

unitedly press forward in humble dependence upon Him who has said, "Not by an army, not by power, but by my Spirit," we may indeed confidently expect the speedy realization of our watchword, "The Evangelization of the World in this Generation."

**The Non-Christian Religions Inadequate to Meet the
World's Need; or, the Supremacy of the
Christian Religion**

THE NON-CHRISTIAN RELIGIONS INADEQUATE TO MEET
THE WORLD'S NEED; OR, THE SUPREMACY OF
THE CHRISTIAN RELIGION

REV. DAVID J. BURRELL, D. D.

I am so profoundly impressed with the thought of the possibility of power in this great convention that I find it difficult to immediately approach my theme. Who will undertake to estimate the vast potencies that are in the clear eyes and the warm hearts of the young men and the young women in this convention here? I am reminded of one of the Roman poets, who tells of a wounded soldier bleeding to death upon his couch, who heard afar off by the Alban hills the hurtling of great stones from the catapult, and the sound of clashing steel; and, though his eye was flaming with death, he staggered from his couch and tottered on his staff along the way to the Alban hills, praying only that the gods would spare him long enough to lend a hand in yon great battle for the golden eagle. Christian friends, there are great things before us. We are on the verge of mighty happenings.

"God works in all things; all obey
His first propulsion from the night;
Wake thou and watch—
The world is gray with morning light!"

It is right that I should be asked to address you on the first night of this marvelous assemblage, for my theme lies at the basis of all Christian endeavor and of all missionary enterprise. I am told that one-half of this audience will presently enter on foreign missionary work, and the other half on the kindred work of home evangelization. But what is the use? Why enlist as missionaries at all? If one religion is as good as another, you had better go to shoemaking or any other honest handicraft rather than to spend an earnest life in trying to displace influences that have power to save. Do you believe this: "There is none other name given under heaven among men whereby we must be saved but the name of the Lord Jesus Christ"? There is your only franchise for missionary service. If one religion is as good as another you have no business here. But if the gospel is *spes unica*, then in God's name make all possible haste to tell the world of it.

The constant factor, the one constant factor, in the problem of human life and experience and destiny is *sin*. There are variable quantities in the problem and all sorts of equations along the way, but the one constant factor is sin. "All have sinned and come short of the glory of God." There is no difference; "all are concluded under sin." The word "concluded," there means shut up as in a dungeon; we are all imprisoned under sin. And, by the same token, everybody knows that the penalty of sin is death. Don't try to prove that; it is carrying coals to Newcastle. A man has the *quod erat demonstrandum* in his own conscience. "The soul that sinneth, it shall die." And everybody knows that there is no such thing as self-deliverance. So all the people are asking, "Men and brethren, what shall we do to be saved?"—that is, from the shame and the penalty and the bondage of sin. You can always count on this—the deepest want of the average man, the world over, is a spiritual want; and the question that throbs in the bosom of every son and daughter of the race is the old question, "What shall I do to be saved?"

We ministers are inquiring how we may get hold of "the lapsed masses," the unchurched multitudes who have a quarrel with the Church, and, alas! a quarrel with God. There is only one way to win them; that is to answer the question of their deepest hearts. When we preachers get down to bed-rock and give the people what they expect to get in the Church of Jesus Christ they will come again. The Lord Jesus said: "I, if I be lifted up, will draw all men unto me." He is the great lodestone. He alone can draw the people to truth and righteousness and eternal life. This is the touchstone that I wish to apply here. For I am going to try to show that all other religions fail; and that the religion of Jesus Christ is adequate to meet this deep, earnest, consuming need of the immortal soul.

The word "religion" I suppose is from *religare*, meaning to bind back. Religion is the thing that finds a man, when he is torn loose, alienated, and binds him back to God. The true religion is the power which is destined ultimately to realize the Platonic dream of which Tennyson sang; when "the whole round world" shall be "bound with gold chains about the feet of God."

I want to make a brief survey of the more important of the false religions, and I select those that have been brought into closest contact or collision with prophetic or historic Christianity. It would be impossible to canvass all, for the religions of the world have been many and diverse. There is nothing more melancholy to contemplate than a dead or moribund religion. It is worse than a shipwreck; it is worse than a battlefield the night after the conflict, with the faces of the dead looking up toward the sky; it is worse than the tottering of thrones

and the crumbling of dynasties. The death of a religion means death to a multitude of souls; it means the crushing of unspeakable, innumerable, illimitable hopes.

I. We begin with *the Religion of Egypt*, the oldest of all. Our knowledge of it is chiefly derived from the papyrus and byssus bands which are unrolled from the mummies. We are enabled thus to form a somewhat clear conception of the sacred book known as "The Book of the Dead."

The god of this religion was Ammon-Ra; that is, the sun, as center and source of life. He is represented as a hawk-headed man, his forehead encircled with the solar disk. He was worshiped by the priests in "mysteries," but to the people all forms of life were objects of devotion. The ibis, the crocodile, the scarabaeus, the lizard and the snake—all these were worshiped as proceeding from Ammon-Ra, the mystic Origin of Life.

The Egyptians believed in immortality. They carved upon their mummy crypts the image of the Phoenix rising from its ashes, and the lotus flower opening with the early sun. The dead were embalmed in the hope that, in the fulness of time, Ammon-Ra would revive them. The coffin itself was called "the chest of life."

They also believed in a final judgment. On many of their tombs the god Anubis is represented with balances in hand; a human heart in one scale, a feather in the other. Alas! the heart is lighter than a feather! The teaching of the "Book of the Dead" is as clear with respect to final retribution as that of our own Scriptures: "We must all appear before the judgment seat of God, that every one may receive according to that he hath done, whether it be good or bad."

But what has the religion of Egypt to say in answer to the crucial question, "What shall I do to be saved?" The only preparation for judgment was obedience to the *Maat*, or rule of right living. It cannot be determined with precision what were the precepts in this elaborate code. This, however, is clear: In case of failure to obey the *Maat* there was no remedy for sin. It is this that stamps the Egyptian system as "the religion of despair." It contains no suggestion of forgiveness. Thus, while the Egyptians were the most mirthful people on earth, they were the saddest of worshipers. It is written, "They offered tears upon the altars of their gods." An illustrious lady, the wife of Pasherentpah, is represented as thus addressing her husband from the grave: "O my beloved, forbear not to eat and drink and drain the cup of pleasure while you live; for here is the land of slumber and darkness. We weep for the pleasures that have passed by."

II. *The religion of the Greeks*. They were, as Paul said, "exceedingly devout." In their pantheon we observe the exaltation of Nature.

Zeus, the All-father, was the deification of ether. He reigned on the heights of Olympus; the lightning was the flash of his eye; and with his javelin, the thunderbolt, he hurled his foes down the mountain side. The minor gods and goddesses who assembled about him were personifications of natural forces. Apollo curbed "the fierce, flame-breathing steeds of day." Athene was the spirit of the morning, rising from the brow of the sky. A god was here for every river, a nymph for every brooklet. Troops of sirens came from the mossy clefts, and Oreads from the hills to claim their tribute of devotion; while dryads brought with them oracular secrets from the rustling oaks. It was a beautiful system, and should have been quite satisfactory and ultimate if it were possible for natural theology to satisfy the cravings of the immortal soul.

But the Greek deities, though made after a large pattern and endowed with extraordinary gifts, were only mortals projected on the skies. In their Olympian life they ate and drank, made war and love, quarreled and sinned, reveled and slept. Hermes was a thief; Aphrodite, a drab; Athene, an adept at billingsgate; Hera, no better than she ought to be; and Zeus, their worthy sire, a base deceiver who oftentimes drank too deeply of the mirth-inspiring nectar and was faithless to his wife, whom he "hung up in midheaven with anvils tied to her heels."

The festivals in honor of these gods were a magnificent display of utter sensual *abandon*. There were dances, tourneys, athletic sports, processions and chariot races. There were dramatic representations of the adventures of the Olympian gods in which lewd dancers, flushed with wine, ministered to the basest passions of men.

The failure of such a religion was a mere question of time. Doubt and inquiry arose. Lucian and the other satirists began to write ruthlessly against the gods. On went the unmasking of the tricksters. The shrines were abandoned; the altar-fires were extinguished; and from the deep recesses of the forests the winds came wailing, "*Eleleu! Eleleu!—Great Pan is dead!*"

Then came the philosophers, lovers of wisdom. They were the Protestants of their time, who fearlessly approached the stalking ghosts and specters of the national religion and laughed them out of court. Plato founded the Academy and discoursed on virtue as the most desirable thing. Epicurus in his Garden exalted the emotions above the intellect; leaving to posterity the strange maxim, "Let us eat and drink, for to-morrow we die." Zeno, in his Painted Porch, founded the school of the Stoics; making expediency the highest rule of action. The Cynics, led by Diogenes, taught a philosophy steeped in gall. The Skeptics glorified doubt; they were the ancestors of our modern Agnostics, their chief dictum being, "We assert nothing; no, not even that we

assert nothing." The Peripatetics, with Aristotle as their illustrious tutor, originated the inductive method of reasoning; and, drifting into practical materialism, rejected as unsubstantial all the great verities of the eternal life.

It will be observed that the philosophers failed, as utterly as the priests, to answer the great question, "What shall I do to be saved?" The earnest youths who walked amid the palm trees by the Ilissus had much to say of the Cardinal Virtues and the symmetry of a noble life; but they suggested no escape from the mislived past and left the doorway of the tomb shrouded in unbroken night. Socrates, the noblest of them all, with the fatal hemlock at his lips, could only say, "I take comfort in the hope that something may remain of man after his death." The priests and the philosophers gave no real comfort or positive assurance to those who longed for the endless life. Ixion was left bound to the wheel. The vultures still gnawed at the vitals of Prometheus, the prisoner of death and despair. Tantalus still abode in hell with the ever-receding waters close to his thirsty lips.

III. *Brahmanism*. An army of pilgrims coming from the great table-lands of the Caspian—so long ago that in our endeavor to trace them we lose ourselves in prehistoric mists—crossed the Hindu-Kush Mountains and took forcible possession of the banks of the Indus, announcing themselves as the superior race. In order to sustain this assumption they invented the fable of Brahm issuing from the primeval egg, and creating from his head the Brahmans; from his breast the soldiers; from his loins the merchants; and from his feet the laboring class. Here was the beginning of that iron-banded system of caste which has prevailed in India for thirty centuries, crushing its best energies like the mountain resting on Typhon's heart.

The sacred book of the Brahmans is the *Rig-Veda*. As to its character we may safely accept the judgment of Max Muller, who apologizes for the deficiencies of his own translation by saying that a complete rendering would have made him liable to prosecution under the English law against the publication of obscene literature. The three fundamental doctrines of the Veda are as follows:

1. Brahm, the inconceivable One. He is so far removed from all human understanding that "it cannot be asserted that he is known nor yet that he is unknown."

2. Hence the doctrine of Maya, or illusion. Nothing really exists except Brahm. Men are merely sparks from the central fire, separated for a time, to be absorbed at last. Our life with all its varied experiences is but "an illusory phantom such as a conjurer calls up."

3. Apavarga, the supreme good. This is to lose self-conscious-

ness, in being finally merged into the ineffable One. The soul is like a drop of water, exhaled by the sun, floating for a time in vapor, at length falling into the sea.

What, then, shall the Brahman do to be saved? His only salvation is extinction. This is to be reached "by faith"; that is, by an unreserved yielding up of self to the contemplation of Brahm. If you would find a Hindu saint, search for him by the roadside. You will find him there crouching upon his knees, naked, with hair uncombed, the Vedas before him. His body is smeared with ashes and dung. His countenance wears a look of utter stupidity. He is intently contemplating one of his long finger-nails. This is "the twice-born Yogi," the consummate fruit of Brahmanism. And this is the answer the Vedas give to the question, "What shall I do to be saved?" The twice-born Yogi is losing himself in the Soul of the Universe. He has no longer any consciousness of guilt, no passion nor appetite. He moves not, speaks not, except when, with a spiritual pride which would be grotesque were it not so unspeakably pathetic, he lifts his dreamy eyes, and mutters, "I am God! I am God!"

IV. *Buddhism.* A child was born about 500 B. C. in the royal city of Oude, who, as the oracles say, was destined for great things. At the moment of his birth he walked three paces and in a voice like thunder proclaimed himself the Fulfillment of Hope. The air was instantly filled with perfume, songs were heard in the distance, and lotus flowers dropped from the sky. The life of this wonderful child was thenceforth a continuous tale of marvels, until at length, in early manhood, he found himself under the sacred bo-tree. While meditating there, the great truth—which indeed no living man can define—came to him like a sunburst; and he went forth to work deliverance. At Benares he gathered a company of disciples about him, and, with their aid, compiled the sacred book known as *Tripitika*, or "The Three Baskets." It contains an amount of literature almost bewildering—about three hundred volumes folio. It is chiefly devoted to the importance of self-culture, or the development of the intellectual as distinguished from the carnal life. Its three fundamental doctrines are as follows:

1. Buddh; that is, the all-pervading Mind.

"An immense solitary Specter stands,
It hath no shape, it hath no sound,
It hath no place, it hath no time.
It is, and was, and will be;
It is never more nor less, nor glad, nor sad;
Its name is *Nothingness*.
Power walketh high, and Misery doth crawl,
And the clepsydron drips,
And the sands fall down in the hour-glass;

Men live and strive, regret, forget,
 And love, and hate, and know it.
 The Specter saith, 'I wait!
 And at last it beckons, and they pass;
 And still the red sands fall within the glass,
 And still the water-clock doth drip and weep;
 And that is all!"

The God of the Buddhists is indeed a specter; he has no eyes to see, no heart to pity, no arms to save. He is represented as sitting aloft in an imperturbable calm, unmoved by the pain and struggle of mankind—an inactive, impersonal, valueless ghost of a god.

2. Karma, or the Law of Consequences. As a man soweth, so shall he also reap. There is no escape. There is no pardon, no averting the doom. The law is automatic, administering itself; constant as one's shadow.

The mills grind slow,
 But they grind woe.

3. Nirvana. This is the Buddhist's only heaven. It is defined as "the harbor of never-ending rest." It is indeed but another term for total annihilation. The path of Nirvana is through endless transmigrations. The Buddhist's noblest wish is to shorten the period of these successive cycles of existences, and lose his personality at last. To accomplish this he must conquer all feeling and attain to a sublime indifference to everything in life.

The moral code of Buddhism is contained in the Noble Eight-fold Path, which is: Right Belief, Right Feelings, Right Speech, Right Action, Right Means of Livelihood, Right Endeavor, Right Memory, and Right Meditation. To observe this Eight-fold Path will bring one to a final absorption of self in the soul of the universe. This is the answer which the Buddhist gives to the great question. His only conception of salvation is an utter loss of personal being, and even this is to be reached only by an absolute observance of law. In default of obedience, he must continue on the weary pilgrimage. The best that he can hope for is to breathe at last the odor of the lotus flower, and sink into oblivion like a raindrop in the sea.

V. *Confucianism*. Just outside the capital city of China stands an image, with a memorial tablet bearing this inscription, "*Kung-foo-Tse*, A king without a kingdom, yet reigning in hearts innumerable." The religion of the Chinese Empire, with its five hundred millions of people, is little more than a personal reverence for this illustrious man. He was superintendent of parks in the province of Lu, and, being brought into contact with much official corruption, was, as his biographer says, "frightened at what he saw." The times were out of joint; the Empire seemed hastening to its fall. Kung Fu-tse, or Con-

fucius, stood forth, saying: "I show you a more excellent way. It is foolish to speak of God and heaven and incomprehensible things. One thing we know; that is, present life and present duty. There is a region lying at our doors, where each may put forth his best energies for the public good." It will be seen that his purpose was not to originate a religious system, but to reform the present order. The sacred book is the "Analects of Confucius." Its central thought is the kingdom. Christ also spoke of a kingdom; by which He meant the kingdom of Truth and Righteousness, the kingdom of Heaven, the kingdom of God. But the kingdom of which Confucius dreamed was of a far more material sort; it was the Chinese Empire. His "religion" is merely a system of civil economics. The Confucianist looks forward to no heaven; he dreams of no tabernacle descending from above in millennial glory. His Celestial Empire is China here and now. The three duties pre-eminently set forth in the Analects are as follows:

1. Filial Piety. The kingdom is regarded as a large family in which the Emperor is father of all. The prime duty of every citizen is reverence for his political father; after that for civil functionaries; then for his father in the flesh; finally for all his ancestors. In no other country are the obligations that flow from the filial relation more thoroughly respected than in China. There is no sentiment in this, however; its object is the conservation of the state.

2. Veneration for Learning. The scriptures of the Celestial Empire are a compilation of the wise sayings of the sages. These are purely secular. "When we know so little about life and its duties," said the great teacher, "how can we be expected to say anything about death or what comes after it?"

3. Reverence for the Past. China has been at a standstill for twenty centuries. The old order changeth not. The ideas of the Chinese are musty and mildewed and—like their faces, their houses and their junks—all made after one pattern. As to the question, "What shall I do to be saved?" there is no voice nor answer nor any that regardeth. The word "Salvation" was rubbed out of their vocabulary by Confucius. They are a race of materialists, dull, plodding, heedless of eternity as moles.

"To be content's their natural desire;
They ask no angel's wings nor seraph's fire."

VI. *Islam.* The camel-driver of Mecca seems to have been at the outset a pure-minded and kindly-disposed dreamer of dreams; but in the year of the Hejira, A. D. 622, when he was driven out of his native city, his spirit was changed. As he issued from the

gates of Mecca he unsheathed his sword and became a red-handed sensualist. The call to prayer was mingled with the summons to the Holy War. No quarter must be given to unbelievers. "Fight against them," said the prophet, "until not one shall be left to oppose us and the only religion shall be that of Allah the true God."

He gathered his disciples about him and produced the Koran. It is regarded as more than an inspired book, being "the uncreated Word of God." The angel Gabriel brought him the silken scroll on which it was inscribed, commanding him to read. He said, "I cannot read." Thereupon the angel shook him thrice and lo! the inscription became as clear as light. He forthwith caused it to be transcribed on white stones, leather, palm leaves, the shoulder blades of camels and the breasts of men. The Koran consists of one hundred and fourteen surahs or chapters, each of which begins with the words, "In the name of the merciful and compassionate God."

The most succinct statement of Mohammedan belief is found in the *Kalima*, or creed; which is as follows: *La-ilaha-il-Allah; wa Mohammed er rasool Allah*—"There is no god but God, and Mohammed is his prophet." The two propositions of this creed are called by Gibbon "The eternal truth and the eternal lie."

The eternal truth is this, "There is no god but God." It must be explained, however, that the God of Islam is the apotheosis of pure will. There is no love, mercy or sympathy in him. He is called by ninety-nine names in the Koran, but "Father" is not among them. The closest relation which a believer can sustain to this god is expressed in *Islam*; that is, submission to the supreme will. Out of this conception grows the Moslem's belief in fate, or *Kismet*. All things being controlled by an infinite Will, what is to be must be, and there is no resisting it. Hence the desperate valor of the Moslems in battle. The day of a man's death is inscribed on his forehead and he can do nothing to avert it. The creation of the race is described as follows: Allah took into his hands a mass of clay, and dividing it in two equal portions, he threw one-half into hell saying, "These to eternal fire and I care not!" and, tossing the other upward, he added, "These to Paradise and I care not!" This is predestination with a vengeance.

The eternal lie is this, "And Mohammed is his prophet." The camel-driver of Mecca has come down through the centuries grasping a sword crimson with blood; he is attended on one side by the master of the harem, on the other by the Arab slave-driver. Thus in spirit he leads the Moslem host to-day as they push their conquests downward from the northern coasts of Africa among the barbaric tribes. In this Holy War the three historic evils of savagery are perpetuated—war, polygamy and slavery. Put over against this figure of the false

prophet, the Christ of Calvary leading on His militant church with no weapon save the sword of the Spirit which is the Word of God; and His word is ever, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

We have finished our survey of the six greatest of the false religions. There are some conclusions which we must have reached: First, there is a measure of truth in each of the false religions. How could it be otherwise? God never has left Himself without a witness in any generation or in any land. But, unfortunately, the truth is like gold. There is gold in quartz, in old red sandstone, in the granite of the mountains, in auriferous sand, in every wave that rolls along the shore; but the trouble is to get it out. The question is whether it is in paying quantities and can it be separated from the dross?

And, second, there is somewhat of sound morality in each of the false systems. How could it be otherwise? It is a mistake to suppose that the Decalogue was originally written in the Bible. It was first written in the constitution of the race. It is interwoven with the nerves and sinews of our human nature; and every man is conscious of right and wrong by reason of the conscience within him. But there is no religion that has such an ethical system as Christianity. It is absolutely perfect. Did ever a thinking man find fault with the Decalogue? Did ever an infidel venture to criticise the morality of the Sermon on the Mount? These two are the great monographs of Christian ethics and in between them stands Jesus, a perfect illustration of both and the only man that ever lived who was as good as the law. For this reason he stands forth solitary and pre-eminent as our example of right living, the Ideal Man. Thus it appears that the moral code of Christianity is perfect; there is nothing to be added to or taken from it.

Our third conclusion is this: The false religions give no answer to the question, "What must I do to be saved?" Here is the glorious pre-eminence of Christianity; it points out the way of escape from a mislived past. There is not another religion on earth, and never has been one, that has proposed any rational plan of justification. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Find me anything like the cross in any other religion. Find me an answer to the question, "How can a man be just before God?" or "How shall God be just and yet the justifier of the ungodly?" Here is the word of the gospel: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

My friend, Dr. Chamberlain, who has just returned to his beloved India to spend the remainder of his life, told me recently of a strange

thing that happened while he was once preaching at Benares. Among the devotees who came to bathe in the sacred river was a man who journeyed wearily on his knees and elbows from a great distance, with the pain of conviction at his heart. He hoped, by washing in the Ganges, to be relieved of his "looking for of judgment." Poor soul! he dragged himself to the river's edge, made his prayer to Gunga and crept in. A moment later he emerged, with the old pain still tugging at his heart. He lay prostrate on the bank in his despair, and heard the voice of the missionary who was preaching nearby under a banyan tree. He raised himself and crawled a little nearer. He listened to the simple story of the cross; he was hungry and thirsty for it. He rose upon his knees and hearkened; then upon his feet; then clapped his hands and cried, "That's what I want! That's what I want!"

It is what we all want. Oh, young man and young woman, it is what the world wants. The whole creation groaneth and travaileth together until now for this word of everlasting life: "God so loved the world that He gave His only begotten Son" to die for it. It is *spes unica*. I maintain that in this exclusive and dogmatic claim of Christianity you have your only sanction as missionaries of Christ. If other religions are true there is no room for our religion on the earth. If there are other plans of salvation then the death of Christ was an awful waste of divine resource. But, indeed, there is none other name given under heaven or among men whereby we must be saved. Here, then, is our commission. Here is the franchise of our ministry. Let us preach Christ; let us live Christ; let us know nothing but Christ and Him crucified; let us make Christ first, last, midst, and all in all.

It is because we believe in the saving power of this gospel and of this alone that we have faith in its ultimate triumph. Jesus shall reign from the rivers unto the ends of the earth.

The words yonder, on the front of the gallery, are the most preposterous that ever were written: "*The Evangelization of the World in this Generation.*" I think them the most preposterous until I turn to the other inscription yonder: "*Thy People Shall Be Willing in the Day of Thy Power.*" Then I remember how it is written: "All things are possible with God." "Nothing is too hard for Him." If a man had said to Peter, as he came down the outer stairway with the eleven, that night before the crucifixion, "What do you propose to do?" and if Peter had replied, "We are going to the conquest of the world," how he would have laughed at him. But that was the truth. We haven't come to the end of the nineteenth century yet, and the eleven are nearly 500,000,000 who revere the name of the Lord Jesus Christ. Oh, young men and young women, believe in the triumphing Christ. Let Him be alpha and omega, the beginning and the end, of every noble

purpose and aspiration. Believe the word that is written, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, 'Let us break His bands asunder and cast away His cords from us'; *He that sitteth in the Heavens shall laugh: the Lord shall have them in derision!*" Nothing can withstand the divine purpose. "Ask of Me," said the Father to the Son, "and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Did Jesus ever ask? Behold Him on the cross, with His hands stretched out! This is His great prayer: "Give me the heathen for my inheritance and the uttermost parts of the earth for my possession!" And His great manifesto is like unto it: "Look unto me all ye ends of the earth and be ye saved!"

Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

The Student Missionary Uprising

Four Years of Progress in America

Developments of the Uprising in Great Britain



FOUR YEARS OF PROGRESS OF THE STUDENT MISSIONARY UPRISING IN AMERICA

I. THE PURPOSE OF THE MOVEMENT

The Student Volunteer Movement had its rise in the summer of 1886 at Mt. Hermon, Massachusetts, in connection with the first international Christian student conference ever held. The Movement assumed organized form in 1888, just ten years ago, and has already become a recognized and influential factor in the missionary life of the Church.

The four-fold purpose of this organization is (1) to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; (2) to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; (3) to help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches; (4) to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

The Volunteer Movement is in no sense a missionary board. It never has sent out a missionary and never will. It is simply a recruiting agency. It does not usurp or encroach upon the functions of any other missionary organization. It is unswervingly loyal to the Church; it is the servant of all the foreign missionary societies, and has received the endorsement of every leading board on this continent.

II. THE FIELD AND ITS CULTIVATION

This Movement is a student movement, and is the only organization which has shown itself fully adapted to cultivate the student field for missions. From the beginning it has restricted its operations to the institutions of higher learning in the United States and Canada. This field comprises not less than four hundred universities and colleges, one hundred theological seminaries, nearly two hundred medical schools, and over three hundred normal, missionary and other institutions. While the Movement believes in awakening missionary interest in preparatory schools, it does not encourage the enrollment

of volunteers among them. In a word, the field, for the cultivating of which we hold ourselves primarily responsible, is the one thousand institutions of higher learning of these two countries.

Since the Detroit convention the Movement has cultivated its field more thoroughly than during any preceding period. The chief agencies of supervision and cultivation employed have been as follows:

1. There is an Executive Committee composed of official representatives of the four great student organizations of North America, namely, The Intercollegiate Young Men's Christian Association, the inter-Collegiate Young Women's Christian Association, the American Inter-Seminary Missionary Alliance, and the Canadian Inter-Collegiate Missionary Alliance. This committee has the general direction of the Movement. During the two years' absence of the chairman from the country, Mr. F. S. Brockman served with devotion and efficiency as acting chairman. Much help has been rendered the Movement by an Advisory Committee consisting of secretaries and members of eight leading mission boards.

2. The traveling secretaries are the most effective agents in the cultivation of the field owing to the fact that they come into immediate contact with the students. The traveling secretaries for the past four years have been as follows: 1894-95, Messrs. Sherwood Eddy, H. W. Luce, H. T. Pitkin, Misses Agnes G. Hill and Abbie M. Lyon; 1895-96, Messrs. W. J. Wanless, M. D., John L. Marshall, Jr., J. M. Brodnax and Miss Clarissa H. Spencer; 1896-97, Messrs. R. E. Lewis, H. W. Luce and Miss Nellie J. Allen; and this year Messrs. F. S. Brockman, R. P. Wilder, R. E. Lewis, R. R. Gailey and Miss Ruth Rouse. No movement has ever been served by workers who have labored with greater self-sacrifice, or whose work has been characterized by greater faithfulness or followed by more enduring spiritual results. At the present time one secretary devotes all her time to women's colleges, another works in the theological seminaries, a third gives the largest part of his time to professional and other institutions in the large cities, and the remaining two are engaged in visiting other colleges.

3. The general secretary, F. P. Turner, and assistant general secretary, J. E. Knotts, are stationed at the office of the Movement, and do much to facilitate, unify and conserve all the work done in the field. Mr. H. B. Sharman, for the four years preceding this college year, occupied the position of general secretary with marked ability.

4. The educational secretaryship is an office which was created in the year following the Detroit convention. It was held the first

year by Mr. D. Willard Lyon, who with great wisdom marked out the lines on which this department has since been developed by Mr. Harlan P. Beach with ever increasing fruitfulness.

5. State and international secretaries of the Young Men's and Young Women's Christian Associations and the leaders of the two movements among theological institutions have been a great factor in promoting the work of the Student Volunteer Movement. Each year demonstrates anew the wisdom shown in making the volunteer work an organic department of these organizations. This relationship insures its permanence; affords it larger, more direct and more influential access to Christian students; and supplies it with favorable conditions for fostering the spiritual life of volunteers and for training them in Christian work.

6. The *Student Volunteer*, the official organ of the Movement, has become indispensable as an agency in the cultivation of the field. Going, as it does, nine times each year to thousands of students all over the continent, it serves not only as a unifying force, but also as a constant guide and inspiration to the entire membership of the Movement and to the still larger number of students interested in Christian missions.

7. In connection with each of the eight student summer conferences, held from year to year in different parts of the continent, the Movement conducts a missionary institute. The object is to train leaders for volunteer bands, missionary study classes and other missionary activities in the various institutions. The metropolitan unions of volunteers, by similar training conferences and by other means, are doing much to advance the Movement in institutions in and near our large cities.

8. Once in each student generation it is the policy of the Movement to hold an international convention like the one in which we are assembled. These conventions have become noted not only as the most representative and fruitful missionary conferences of North America, but also as the largest student gatherings of the world. A Roman Catholic monthly, in a discriminating article on the Detroit convention, says, "By no flight of the imagination could we hope to see at a congress, assembled in the interest of Catholic foreign missions, so large, or even proportionately so large, a representation of Catholic colleges. Nor could we expect to see as large a number of representative men, bishops, priests, and laity prepare papers and make speeches."

III. INFLUENCE
AND RESULTS

In order to understand the practical working and power of this Movement it is necessary to consider some of the facts showing its influence and results. These facts afford abundant justification for the existence

of the Movement, and give impressive evidence of the hand of God in its development.

1. The Movement has already touched eight hundred and thirty-nine institutions. In a majority of these (including chiefly state, professional and independent institutions) the Movement has presented the subject of foreign missions for the first time. Even in places where the subject had been presented before, professors and others bear testimony that this Movement has made the missionary appeal more attractive and impressive. To-day probably a score of students are brought face to face with the claims of the world field to one who confronted it before the existence of the Movement. The student attitude toward missions in many colleges both denominational and state has been completely changed. No other subject has taken such deep hold of the convictions of college men, or called forth from them such unselfish devotion. The fact that the interest of the student class, from whose ranks are to come the leaders of thought and action, has been enlisted in behalf of the evangelization of the world is a fact of the largest possible significance.

2. Four years ago the Movement began to promote the systematic and progressive study of missions. At that time there were less than thirty classes carrying on such study in all the institutions of North America. The first year the Movement organized 144 classes, with an average attendance of 1,400. The next year the number of classes increased to 217, with an attendance of 2,156. Last year the number of classes reached 267, having in them 2,361 students. From present indications this year bids fair to witness a still larger enrollment. It should be noted that these classes are composed about equally of volunteers and non-volunteers. Largely in connection with the educational department, the Volunteer Movement during the past four years has placed in the colleges and seminaries fully twenty thousand dollars' worth of missionary literature. Under the influence of the Movement the number of missionary libraries in our institutions of learning has been increased over ten-fold within the past eight years, and in institutions which eight years ago had such collections of books the number of volumes has been increased considerably over three-fold. It means much that the greatest readers of missionary literature to-day are the students. This educational work of the Volunteer Movement affords the true and safe basis for volunteering, and helps in a marked way to prepare the volunteer for his life work. Moreover, it is raising up an intelligent missionary pastorate. Under its influence two conferences of professors have been called to consider the subject of missionary instruction in colleges and seminaries. The agitation carried on in

connection with this work has led several institutions to introduce the study of missions into the regular curriculum. It has influenced one of the largest denominations to appeal to its colleges to make missions a part of their curriculum. It has also done much to stimulate some of the great organizations at work among the young to promote the study of missions, which after all underlies all permanent and growing missionary interest in the Church.

3. The Movement has influenced an exceptionally large number of students to decide to become foreign missionaries. It came into being at a time when few students were offering themselves for foreign service. The Boards then told us that they were greatly in need of men, and expressed their deep gratitude that God had called into existence a student movement to sound out the call for volunteers. The prayer for men has been answered. To-day nearly every Board testifies that the Movement has greatly increased the number of applicants. Some prominent men continue to overstate the number of volunteers without any basis whatever for their statements, and thus do the Movement injury. For example, at a large ministers' meeting in New York a few weeks ago, it was emphatically said by an eminent preacher that there are ten thousand student volunteers who are ready to go at once. The fact of the case is that the number of volunteers on the roll of the Movement to-day is not many over four thousand. Of this number a great many have dropped out of college temporarily or permanently for financial or other reasons. It is almost impossible for the Movement to keep trace of this class. One-third of the volunteers now in institutions of learning are women, and two-thirds are men. The number of denominations represented is forty-eight. Notwithstanding the ultra-conservative policy which the Movement has followed for seven years in securing volunteers, the number of students who are expecting to become missionaries in the colleges is five times as great and in the seminaries is over two times as great as it was before the Movement started.

4. We have the names of 1,173 volunteers who, prior to the first of January, had gone to the mission field. They have gone out under forty-six missionary societies and are distributed through fifty-three countries in all parts of the world. Some have raised the question whether the Volunteer Movement has been an essential factor in leading these students to go to the foreign field. A somewhat extended investigation on the foreign field leads us to state that a very large majority of them were directly influenced by the Movement to decide for foreign missions; and most of the others have testified that the Movement greatly strengthened their missionary purpose, helped them in their preparation, and hastened their going to the field. In view of

the requirements of most of the mission boards, in view of their conservative policy about sending out new missionaries during the years of financial depression, and in view of the fact that the great body of the volunteers have not completed their preparation, the number who have sailed is most encouraging. It is interesting to see that the leaders or recruiting officers of the Movement are pressing to the field. Of the twenty-six different volunteers who have been members of the Executive Committee or traveling secretaries from the beginning of the Movement, including this year's force, fourteen have sailed, four are under appointment to sail within eight months, three have applied to the Boards and, at the request of these Boards, are giving their time to foreign missionary work at home, and the remaining five are still preparing themselves for foreign service.

5. Not only has the Movement greatly increased the number of missionary candidates and thus afforded the Boards a larger basis of selection, but it has also improved the average quality of missionary applicants. All but two or three of the boards of North America have borne emphatic testimony to this effect. It should be so. It stands to reason that the thorough study of missions under the direction of the Volunteer Movement, the constant emphasis placed on daily devotional Bible study and secret prayer by the volunteer bands, and the practical training afforded in methods of organized Christian work, must necessarily improve the general quality of intending missionaries. The Movement, by the conservative practice of its secretaries, and by its testing, training and sifting processes, shows that it is more concerned about the quality of candidates than about their number. We believe that the need of the foreign field is not so much that of more men as of more man—above all more of God in man. That the Movement is not only aiming to secure strong men but is succeeding is shown by the following fact: Of forty-four men who have held positions as intercollegiate secretaries in the international and state Christian Association work during the past ten years, thirty, or two-thirds of them, have been volunteers, although the volunteers have constituted less than one-twentieth of the Christian students of the continent.

6. The Volunteer Movement is rendering substantial help in the solution of the money problem. At its inception the colleges and seminaries were giving about five thousand dollars a year to foreign missions; whereas last year they gave probably not less than forty thousand dollars. Over one hundred institutions now support a missionary either entirely or in large part. If the churches were giving proportionately as much as the colleges, there would be no money problem in missions. The object lesson afforded to coming pastors

and laymen of a group of Christians supporting a missionary, not to mention the training in systematic giving, is a result of far-reaching influence. Several volunteers before sailing have secured their own support. The volunteers have done more than any other one agency to lead individual churches each to support its own missionary under the Boards. The work of hundreds of volunteers in societies among the young people as well as in the churches has resulted in spreading a vast amount of missionary information and has without doubt considerably increased contributions to missions. During the recent years of financial stringency the Volunteer Movement has afforded the Boards one of their strongest and most persuasive appeals for giving on the part of the churches. In a time when doubt has been widely expressed as to the absolutely unique supremacy of the Christian religion, when missions have been insidiously assailed, and when severe financial stress has been upon us, this student uprising has done not a little to help hold the Church to the standard of her duty and to inspire her with new hope.

7. The reflex influence of this foreign movement on the colleges and seminaries of the home lands has been simply incalculable. For every student who has been led to offer himself for Christ's service abroad we have reason to believe that more than one have been influenced to give themselves to earnest Christian work at home, either as ministers or laymen. Moreover, by interesting students in the worldwide purposes of Christ, the Movement has done much to free them from pride, selfishness and cant. It has led to spiritual awakenings in scores of institutions, some of which have been completely transformed. Should we eliminate its work from the religious life of the colleges, what a different showing would be presented in connection with Bible study. And who can measure what a factor the Movement has been within the past few years by the use of its prayer cycle, and by emphasizing the practice of the morning watch, in deepening the prayer life of the colleges and seminaries?

8. Beyond question the largest result of the Movement has been the direct and indirect effect on the students of other lands. Nine years ago the Volunteer Movement of the United States and Canada was the only student movement in the world employing the volunteer methods, organization, declaration and watchword. To-day there are Student Volunteer Movements in Great Britain, Scandinavia, Germany, French-speaking Europe, Australasia, South Africa, China, India and Ceylon; and all of them have expressed gratitude to the American Movement for the helpful, practical influence it has exerted in the formative period of their work. With thankful and expectant hearts we welcome to the convention Mr. Douglas M. Thornton, the

fraternal delegate of the Student Volunteer Missionary Union of Great Britain and Ireland; and we record with gratitude to God the fact that from the beginning there have been the most cordial, intimate, and mutually helpful relations between that Movement and our own. In our report at the Cleveland Convention, seven years ago, occur these words, "If the students of the Protestant world are linked together by the power of the Spirit in this Movement, it will greatly strengthen the establishment of Christ's Kingdom throughout the world." In the report presented at the Detroit Convention, four years ago, we announced that, "for the first time the students of the *Anglo-Saxon* world are united in a mighty enterprise." To-day we are able to state that the prophecy of seven years ago has become inspiring history. Through the World's Student Christian Federation the Christian students of the lands of Protestant Christendom have been united by the Spirit of Almighty God. Still more, and a most significant fact in the judgment of missionary leaders, the students of mission lands have joined hands with those of Christian lands in a determined effort "to make Jesus King" among all races of mankind. In the history of the Church there has been nothing like this Federation which has made one in Christ the tens of thousands of Christian students scattered throughout five continents. It would seem that such an alignment of the forces must be a preparation for a larger work in the world.

IV. **EXAMPLES OF THE INFLUENCE OF THE MOVEMENT** One of the best ways to see the practical influence of the Movement is to look at what it has actually done in definite institutions. We will call attention to a few such examples.

When one of our greatest universities was first touched by the Movement a few years ago there was not even a missionary department in its Christian Association. Four men were expecting to be missionaries. There were no classes for the study of missions and no missionary meetings. Three missionary magazines constituted all the missionary literature accessible to students. Not a dollar was being given to foreign missions. This institution has since received a visit from our secretary each year. Their last report states that they have seventeen volunteers, conduct large missionary meetings, have a class of thirty students carrying on missionary study, have a collection of one hundred and seventy-six missionary books, and support a representative on the foreign field at an expense of over one thousand dollars a year. This marked development is traceable directly to the Movement.

Eight years ago the Movement sent a secretary for the first time to one of the largest ladies' seminaries. At that time it was reported

that there were no volunteers there. Occasional missionary meetings were being held, but there was no systematic study of missions, and there was no collection of missionary books. No money was being given to missions. The latest report shows that there are now twenty-seven volunteers, that there are two missionary classes with a membership of sixty-four, that they have a missionary library numbering two hundred and sixty books, and that \$235 is being given to foreign missions.

Nearly eight years ago we obtained access to a prominent denominational college. Since then it has had the benefit of all our agencies of supervision and cultivation. At the time of our first contact with this field there were but two intending missionaries and very little missionary interest. There were no students studying missions. There were no missionary books within reach, and no financial contributions were being made to missions. To-day there are forty volunteers in that institution. Eight others have sailed within the last two years. They have regular missionary meetings, and twenty-five students in a missionary class. They have a modern missionary library of seventy volumes or more. Last year they gave \$400 toward the support of a missionary. Within the past sixteen months the volunteers of this institution have given missionary addresses in one hundred and thirty-five churches.

It will be suggestive to contrast the missionary life in two sections of the field. In one section the Movement began its work this year, in the other it has been carrying on its work for years. Let us, in each section, take five institutions, two state universities, one denominational college and two theological seminaries. In the five institutions formerly untouched by our secretaries, our representative this year found only eleven men intending to be missionaries. In the other group there are sixty-eight. In the uncultivated group there were no men studying missions. In the cultivated group there are eighty-eight men in five classes. In the first five institutions there were but one hundred and sixty-three missionary books. In the second five there are two thousand and fifty-four. In the first group the students were giving but \$71 to missions, whereas in the second group they last year gave \$732.

The power of the Movement will be seen more strikingly by contrasting one Canadian university and its affiliated colleges, situated in the same city, with all the universities, theological seminaries and colleges of Australia, Tasmania and New Zealand, numbering some thirty in all. The group of institutions in this Canadian city have felt the favorable influence of the Movement for over ten years through visitation, conferences, publications and correspondence. The institutions

of Australasia were first touched by the Movement year before last. At that time in all Australasia we found less than a score of students purposing to be missionaries. In the Canadian university there are sixty-six volunteers. In Australasia we found no class for the progressive study of missions. In the Canadian university there are five such classes with sixty-six members. In all the institutions of Australasia we found less than two hundred missionary books, whereas in the Canadian university there are one thousand and fifty. In Australasia the students were giving less than \$300 to missions. In the Canadian university last year the students gave to missions \$1,025. We were told that less than a dozen of the three thousand graduates of the five universities of Australasia had become foreign missionaries, whereas not less than seventy graduates of this Canadian university and its affiliated colleges have gone to the foreign field since the inception of the Volunteer Movement. The presence and work of the Volunteer Movement has been not the only but the main factor which has made possible the markedly more favorable showing in the one case over the other. It is interesting and to the point to add that, although the Movement has been at work in Australasia less than two years, the number of volunteers has increased from less than a score to seventy-one, of whom five have already sailed; and that a splendid scheme for the promotion of missionary study in all leading institutions has been adopted. One of the strongest contingents for the evangelization of the world is destined to come from the universities of Australasia.

**V. THE MOVEMENT
NEEDED MORE TO-
DAY THAN EVER** Great as has been the work of the Volunteer Movement in the first decade of its organized life, it has by no means accomplished its mission. It is even more needed to-day than ever before. Why? The world is better known, more accessible, and its need more articulate than ever. Therefore, the Movement is indispensable to enable the Church to meet this need. The generation of students touched by the Movement in the past have largely gone out of the institutions of learning into fields from which most of them cannot be called to missionary work. Therefore, reinforcements must come from students now in the colleges and seminaries, and from their successors. Thus the Movement will be needed as a recruiting force until the work is done. Foreign missions have begun to yield on a large scale. Surely this is not the time for the Church to hesitate and hold back. The Movement is needed to enable the Church to make the most of her present unparalleled advantage. As one great Christian statesman has said, if the Church fails to improve her present opportunity the evangelization of the world may be delayed hundreds of years.

The missionary enterprise has reached a stage which demands more of the best prepared missionaries than ever. What agency could do more to help supply this preparation than the Volunteer Movement? The Movement is needed for the sake of our colleges and seminaries; for it will do much to counteract the dangerous tendencies to materialism, skepticism, selfishness, pride and ease, which result from the mind being shut in upon itself and losing the true objective of human existence—to fill the world with the knowledge of Christ. The Movement is needed as an outlet for the energies of the North American Church. Think of the energy resulting from her scores of missionary organizations and from nearly a century of missionary experience. Think of the energy in numbers, as we note the fact that her membership is increasing more rapidly than the population of the two countries. Think of the energy in wealth as we recall the statement of Dr. Strong that during this century each generation has handed down to the succeeding generation four or five times as much wealth as it received from the preceding generation. The great menace of the United States and Canada is materialism, and the peril of becoming self-centered. The spirit of the Volunteer Movement is in harmony, therefore, with the highest patriotism. Nothing better could befall these two great countries than to send forth to far more needy lands ten thousand of their choicest students with all the sacrifice, sympathy and prayer that this would call forth from the Church. The financial depression will be followed, as in similar periods in our history, by a time of great prosperity; with this difference, that the period of prosperity right before us will be characterized by the greatest missionary opportunities of the ages. Where can the Church look unless it be to the Volunteer Movement, to find the men and women to enable her to meet these opportunities? And let us not forget our watchword. If the world is to be evangelized in this generation, it will be necessary for our Movement to raise up an army of Spirit-filled volunteers. In a word the Volunteer Movement is needed so long as there are one thousand millions of human beings in non-Christian lands, and so long as the last commission of Jesus Christ remains unfulfilled.

VI. REGIONS BEYOND The Student Volunteer Movement should in
 FOR THE MOVE- no respect count itself as having already at-
 MENT tained. Its undeveloped possibilities are simply
 limitless. As we view them we are humbled with the thought of how little, comparatively, after all, has been accomplished, and are led to resolve, with God's help, that the second decade in the life of the Movement shall be made more acceptable to Him than the first.

1. Notice the regions beyond in the realm of cultivating the student field of North America. Of the one thousand institutions of higher learning in the United States and Canada, we are able to visit thoroughly only about three hundred in a year, even with a force as large as we have at present. In view of the strategic importance of the theological seminaries which are to furnish so largely the leadership of the Church at home and abroad, much more attention should be paid to them. Thus far we have barely touched the medical colleges of the continent. When we remember how the work of the medical missionary was honored by the life of Christ; when we see that in many fields to-day the medical missionary has the most influential access to the people, and that in spite of this the medical missionary force is comparatively the smallest; when we observe that the conditions in our medical colleges to-day are most unfavorable for the promotion of strong spiritual life and activity; we are convinced that at least one man should give his entire time to work among medical students. Miss Rouse, who has had such wide and successful experience in promoting missionary interest among women's colleges in Europe, and more recently in these countries, has expressed her conviction that the women's colleges of North America need the entire time of two women. As one-half the unevangelized world, and that by far the most neglected half, are women, and as but one-third of our volunteers are women, there can be no question about the great need of enlarged effort in this direction. When we remember that the results which have been outlined have come from such a small part of our student field, what might we not expect from a continuous and thorough cultivation of all the higher institutions of North America?

2. The educational work of the Movement has an unlimited horizon. It is encouraging to know that over two thousand students are making a careful study of missions, and yet there are not less than ten thousand theological students on the continent, twenty-five thousand active members in the College Young Men's Christian Associations, and over ten thousand active members in the College Young Women's Christian Associations, which means but one in fifteen in the best prepared part of the student field are in mission classes. Every reason which has influenced the two thousand to undertake the study of missions applies equally to the rest of these as well as to all other Christian students. Students must be led to recognize that to be abreast of the times, to be truly educated, indeed to be real Christians, they must be intelligent concerning the Kingdom of Christ in the world—its field, its progress, its present day triumphs, its problems, its resources.

3. There is still need for thousands of thoroughly qualified vol-

unteers. Let us reiterate that the great majority of our volunteers have not yet finished their preparation. While it is true in the case of some Boards that the supply of candidates exceeds the present ability to send, it is not probable that the conditions which obtain at present will continue much longer. This Movement must build for the future. It is never too early to begin to prepare for a great work. The chairman of the committee, on his recent tour in mission fields, met some thirteen hundred missionaries, representing some seventy missionary societies, and they presented to him one unbroken appeal for more men and women. One of the oldest and most experienced Board secretaries on this continent says that in view of the work before the Movement, it should be sending its men from the colleges into the seminaries by the hundred and by the thousand every year. The practical question is, Should the Volunteer Movement take as the ideal governing its policy the practice of the home church as to giving or the actual need and crisis in every mission field, the clear command of Jesus Christ, and the unquestioned missionary practice of the early Christian church? The concern of the Volunteer Movement in this connection should be to emphasize the highest qualifications, to appeal only to spiritual motives, and to make sure that the Holy Spirit is separating men unto the work whereunto God Himself has called them.

4. The volunteer should never lose sight of those great regions beyond where Christ has not been named. There is need among many of more determination to press to the front. Some have apparently dropped from the ranks of volunteers and have joined those who will go when drafted. The spirit and meaning of the volunteer declaration might be well expressed in the language of the constitution of the first band of student volunteers in America, the Society of Brethren at Williams College, namely, "To effect in the persons of its members a mission or missions to the heathen." Nothing but the clear will of God should be allowed to keep permanently any volunteer from pressing to the front. To reiterate the language of the Detroit Report, "The volunteer who considers himself hindered should be very sure that he has been hindered by the Holy Spirit, and not by friends, or self, or sin, or Satan. It is not an easy gauntlet that the volunteer must run in order to get away from a land where he is needed into the one where he is needed most." Every volunteer who is worthy of a place on the foreign field will have obstacles placed in his path; and the stronger he is in Christian work the more he will be pressed to stay at home to work. Obstacles are made, as Carey said, to be overcome. Most men who have done a great work in the world have had to fight their way through ranks of difficulties. The financial depression has been a

good thing for the Volunteer Movement in that it has tested the largeness of our faith and the strength of our purpose. Unless a volunteer is rejected by the Board for other than financial reasons, there is peril in letting himself believe that if the Board does not send him his purpose is fulfilled. This cannot be true, if God called him. It is incumbent on him to do everything within his power to help the Board remove this hindrance. The Church needs men with this kind of determination; or, as Mr. Brockman well says, "In the beginning of the Movement the Church needed men who were willing to go; now she needs men unwilling to stay."

5. The Volunteer Movement has a great work to do in getting Christian students who are to remain at home to recognize that they are just as responsible for the evangelization of the world as are those who go to the front. There is a tendency among many Christian students to look upon the active promotion of the missionary movement as something quite outside the ordinary Christian life. They assume that to help extend Christ's Kingdom is purely an optional matter, and not obligatory. It must be pressed upon them that an active missionary spirit is inseparable from a real Christian life; and that a man may well question whether he is living the Christian life (i. e., having Christ live in him) if he is indifferent to the needs of the half of the human race. It is clearly his duty to keep himself informed on missions, to spread missionary intelligence, to render financial assistance, to pray for the extension of Christ's Kingdom, and to enlist others in the work of the world's evangelization. The chief consideration which should keep a man at home to-day should be to work for the extension of the Kingdom of God throughout the whole world. Henry Venn, secretary of the Church Missionary Society, was wont to urge that a strong base of operations at home is indispensable for the aggressive prosecution of missions abroad. Every Christian man who is called of God to stay at home should help to develop on this continent a base adequate to the work providentially before us in mission lands. Young men should enter the ministry not so much with the idea of cultivating a parish as of world conquest; and should look upon their parish not alone as a field but as a force to be wielded on behalf of the whole world.

6. The opportunities in the realm of the financial problem are among the greatest which at this time confront the Volunteer Movement. Never have there been such appeals from the field. Never have there been so many worthy applicants refused by the Boards. Never, probably, has there been such serious retrenchment in missionary operations. The prayer for men has given way to the prayer for money. We believe that the volunteers and their Christian fel-

low-students constitute one of the largest latent forces to be used in the solution of the financial problem. Why cannot students in hundreds of colleges and seminaries do what has been done by the Methodist students in Canada, and by little bands of students in several institutions in the United States? The Board secretaries of North America in their conference last year made this recommendation: "We suggest that wider use may profitably be made of the volunteer bands by our Boards, as a valuable and efficient agency in quickening the zeal of our churches in this service, and leading them to recognize in the Movement, as they appear to have failed to do as yet, God's answer to their own prayer for laborers for the world's great harvest field, and His challenge to their greatest faith and consecration and their enlarged and self-sacrificing liberality." We should heed the caution of the Board secretaries also that there ought to be careful conference and perfect understanding between the Boards and the volunteers in this work. The usual plan followed is for students to devote the larger part of the long vacation to a missionary campaign in the churches. One denomination has appealed to its colleges for a hundred students to engage in the work during the coming summer. Why should not hundreds of students give from thirty to sixty days to field work, and thousands of others influence their home churches and societies among the young people? We would call special attention to the field presented by the nearly five millions of members of the Christian Endeavor movement, the Epworth League, the Baptist Young People's Union, and similar movements. Without doubt there has been a marked providence in calling into existence at the same time the Volunteer Movement and these great organizations among the young. May it not be in order that the millions may send the thousands? If this great army of young people can be interested in missions, and led to form the habit of systematic and proportionate giving, it will afford an adequate outlet for the Volunteers of all branches of the Church. Although responsibility rests on all Christian students to assist in this work of arousing interest in the churches and among the young people, we would especially appeal to volunteers. The best life of the volunteer depends on active work for missions. He has been called of God to be a missionary. When and where does his missionary career begin? Six years later in India, or China, or now in the home land? Dr. George Smith, secretary of the missionary society of the Free Church of Scotland, urges that "Each volunteer should summon to his or her support abroad the Christians of the congregation, community or district around, in a way that will not only not interfere with the churches' or societies' central fund, but must in the end stimu-

late its increase." American and Canadian volunteers cannot do better than to imitate Samuel Mills, that first student volunteer of this continent to go to a foreign field, of whom it is said: "When not ready to go to the foreign field he could not wait in idleness. No dreams of a field more to his liking kept him from tilling the field at his feet. He waited not for an opportunity to turn up; he made the opportunity. He made himself master of facts and used them as shot and shell to beat down the walls of carelessness and indifference."

7. Let us never lose sight of the vast regions beyond in the realm of the fulfillment of the watchword of the Movement—the evangelization of the world in this generation. What is the meaning of the watchword? It means to bring Christ within reach of every person in the world, that he may have the opportunity of intelligently accepting Him as a personal Savior. It does not mean the conversion of the world, because the acceptance of Christ rests with the hearer and not with the speaker. It does not imply a superficial or hasty preaching of the gospel, or present any new or peculiar theory of missionary work. It does not disparage any other form of missionary work, for it may be questioned whether any other agency is to-day emphasizing educational missions more, or doing more to promote medical missions, than the Student Volunteer Movement. The Movement stands pre-eminently for the emphasis of the belief that by a great enlargement of all agencies employed by the missionary societies, the gospel can and should be brought within the reach of every creature within this generation. Nor should the watchword be interpreted as a sure word of prophecy. It calls attention to what may and ought to be done, not necessarily to what is actually going to occur. The evangelization of the world in this generation is a necessity, because one-half of the inhabitants of the world have never heard of Christ. If we know that He is necessary for us, have we a right to assume that others do not need Him? The Christians of to-day are the only ones to whom the heathen of this generation can look for the gospel. It is our duty to evangelize the world, because Christ has commanded it. His command for us applies to this, the one generation in all eternity for which we are responsible. Without doubt it is entirely possible to evangelize the world in this generation. We need only recall the achievements of the Apostolic Church, and then, in contrast, consider the extent and resources of the Church to-day—her membership, her wealth, her organizations, her accumulated experience, her access to the world field, the wonderful facilities at her disposal, the power of the native church, bearing ever in mind the fact that the Church to-day can avail herself of the same divine equipment which made possible the mighty works of the early Christians—namely, the Word of God, the moun-

tain-moving force of prayer and the power of the Holy Ghost. It should greatly encourage us in working for the realization of our watchword to know that it has been sounded out by the missionaries from their largest conferences in India, China and the Hawaiian islands, and that within the last year it has called forth resolutions of approval from the Lambeth Conference of bishops and from missionary societies of Great Britain, as well as from missionary leaders in America. The more the watchword takes hold of the consciousness of the Volunteers the more apparent become its advantages. It is a great unifying force in a Movement which has become world-wide. It gives to the Volunteer a mighty motive and a controlling purpose. It lends intensity to his life. It calls out the heroic and self-sacrificing in his nature. It drives him to God. It must inevitably stir the life of the Church.

8. After all, the great region beyond is that within our own lives. The ultimate success of the Movement depends not so much on the number of men who go out as upon the spiritual quality of those who do go. A spiritual work cannot be done by other than spiritual men. To do the work of God we must have the power of God. The energy of the flesh, or of the trained intellect, or of moral earnestness, must not be allowed to take the place of the Holy Spirit. We can do man's work without Him, but why be satisfied with having man work when we have the mighty God working through us? Only by having the unoccupied places in our lives filled with His Spirit can we fight the battle against sin within us and opposition and evil around us. Only as we are clothed with His power have we the right or the preparation to preach Christ where He has not been named. "Tarry ye in the city, until ye be clothed with power from on high. * * * Ye shall receive power when the Holy Ghost is come upon you; and ye shall be witnesses unto me."

VII. THE NEEDS OF THE MOVEMENT The Volunteer Movement has needs which must be supplied if it is to fulfill its mission to the world.

1. It needs the continued helpful counsel of Board secretaries and missionaries as to how it can most effectively promote the missionary enterprise.

2. There is need that the Volunteer bands in the colleges and seminaries be more progressive and purposeful. We know of no better model at the present time than the band at Northwestern University.

3. In each institution we need the influential and intelligent co-operation of sympathetic professors, in order that conditions may be made favorable for the best development of the missionary spirit.

4. The Movement needs not less than \$16,000 a year during the next four years, in order that it may cultivate this field of such marvellous possibilities—the student field of the North American continent.

5. Let it be reiterated that there is need that the Volunteers and the students who are not Volunteers work with one mind and with like determination and self-denial for the evangelization of the world and the establishment of Messiah's reign.

6. There is need of a recognition on the part of the entire Church of Christ of the divine significance of this Movement and of the call of God through it to greater faith and more self-sacrificing liberality.

7. Above all needs—yes, comprising all our needs—is the need of prayer. Everything vital to the Movement or essential to its progress hinges on prayer—separating of men unto the work whereunto God has called them, thrusting them forth with that irresistible energy which characterizes God-sent as contrasted with man-sent men, supplying adequate money given with purity of motive and real sacrifice of self, overcoming of superhuman obstacles, commanding the power of the unseen world to come upon the workmen in the far-off fields, and crowning their labors with large and enduring fruitage. Few Christians indeed realize the scope and meaning of the common petition, "Thy Kingdom come." And the Church has not yet touched the fringe of the possibilities of intercessory prayer. Her largest triumphs will not be witnessed until individual Christians everywhere come to recognize their priesthood unto God, and day by day wield the omnipotent forces of the prayer kingdom.

JOHN R. MOTT,
J. ROSS STEVENSON,
PAULINE ROOT,
Executive Committee

DEVELOPMENTS OF THE STUDENT MISSIONARY UPRISING IN GREAT BRITAIN

MR. DOUGLAS M. THORNTON

Fellow-Student Volunteers of North America: I bear you greetings from one thousand brothers and sisters in the British Isles, greetings from the heart, greetings from those who are learning to appreciate and to pray for you all, more and more as years go on, due doubtless to this great federation and union among us. I want here to-day to offer up praise to God for this deepening bond between Great Britain and America, and to tell you of the progress of our

work since you so warmly welcomed Donald Fraser as our delegate to the Detroit Convention four years ago.

First of all, our numbers have more than doubled since then, and we now tell of 1,460 Student Volunteers as having signed the declaration in our little islands. Of these, 410 are known to have sailed and fifty more are just about to go. I want to tell you also how the numbers are distributed. Acting on Mr. Mott's advice I have tried to discover how far the great universities, and—may I say this in the presence of this audience?—universities of religious foundation to which you all owe something, have taken the leading part in this work. I have made careful investigation and have discovered that Cambridge, Edinburgh, Oxford and Dublin alone have supplied over five hundred men and women student volunteers during the six years of the organized existence of our Movement. They are distributed as follows: Edinburgh has 178; Cambridge runs a neck and neck race with 171; Dublin has 84, and Oxford 72. But I must say a word for Oxford here—it is pulling up very quick. If we look more closely into the sort of student volunteers that we have there is one very significant fact to relate—that is, that there has been a wonderful uprising among our medical students. I notice in your report that has been presented that you hope in the future to cultivate more fully the medical schools and colleges. May I tell you then that God has blessed our efforts amongst the medical schools of the scientific world of Great Britain, and whereas two years ago, before our great Liverpool Convention, there were at least twice as many theological student volunteers as medical student volunteers, now it is just the other way, and there are more student volunteers amongst medical students in college than amongst theological students? And if we remember how powerful the medical man can be in the foreign field to open up the doors that are closed—and there still are a few closed doors in the world—can we not give thanks to Almighty God? But it is still more significant when we remember that in Great Britain and Ireland there are in college almost as many medical students preparing to be missionaries as there are on the field medical missionaries holding full diplomas for service. I think, then, we can calculate that there will be an enormous advance in the coming few years in the strengthening of our mission work abroad.

But, secondly, we have not only sought to obtain student volunteers; like you, we now have our educational department, which we started a year and a half ago, and we can tell already of nearly 1,000 students who are taking up the study of missions in earnest. Cambridge has for many years been blessed with a missionary interest. The visit of David Livingstone to Cambridge, exactly forty years ago,

after his return from his first journey across the dark continent, produced a marvelous effect, and now missionaries speak to us every week. Further, for nine years we have had there missionary study classes and there are now nearly 130 students in Cambridge studying missions in twelve different classes. But there was never any progressive study of missions until 1896. Here I would cordially thank, in the name of our Union, the American leaders, past and present, of the Student Volunteer Movement, for the hope they have inspired in us and the lead they gave us in demonstrating that this study of missions might be made a success, even amongst the many other claims of university and college life. And I want particularly to thank your educational secretary, who supplied to us our first missionary text-book, "The Cross in the Land of the Trident," the text-book upon India. It formed the basis of our work at the start, and had a great deal to do with the success of our work. This year, like you, we have been studying Africa, and now we have another generous offer from your Movement to use your future text-book upon China next fall.

But I come to the third point, and the point I wish chiefly to emphasize here this morning, the point where perhaps, if anywhere, we have taken a forward step in advance of North America—we do not often do it, but in this I believe we have taken the lead. At the Liverpool Conference, the first great student gathering that had ever been held within Europe in Christian history, there were present, as many of you know, over 700 students from twenty-three different nationalities. It led to the extension of the Volunteer Movement into many countries on the Continent of Europe. At that Convention we formally adopted your watchword for the first time. With proverbial British caution we had been praying and deliberating as to whether we would do it for fully three years. We had considered the likely result of the action from every point of view, and even then one of our number kept us waiting the last night a long time before we were unanimous. But the Spirit of God was with us, and we did adopt the watchword, realizing what it would mean afterwards, perhaps, more fully than we could otherwise have done.

What has been the sequel of that step? We realized that it was not enough for us as students to adopt the watchword; that it could never be carried out unless the Church as a whole took it up as well—that is, unless the missionary board secretaries took it up as well; unless the leaders of the Church would preach upon it, would deliver addresses upon it, would impress it upon their audiences; unless the Church of Christ in Britain as a whole would take it up; still further, unless the Church of North America and of Europe and of every mis-

sion land would take it up also. So we consulted with various missionary leaders in the country and asked their advice as to how best the watchword could be presented and brought to bear upon the whole Christian Church. Several suggestions were made, but none of them to our mind proved adequate to realize our ideals, and so we waited further and prayed for guidance. After about three months the first indication of guidance came in an invitation to the annual Congress of the Church of England at Shrewsbury that year. We were asked to present the aims and objects of the Student Volunteer Missionary Union. That was responded to, and was followed up by a request to several hundred ministers to preach missionary sermons upon the watchword upon Advent Sunday, 1896. But still that was not enough; we felt there must be some formal presentation of the watchword to the general assemblies of the Church of Christ in Britain. How was this to be done? We met at the close of 1896, about Christmas time, and after long hours of prayer and consultation it was decided to issue a memorial entitled, "The Memorial of the Student Volunteer Missionary Union to the Church of Christ in Britain." I would like to read you just the closing words of appeal in this Memorial:

APPEAL TO THE LEADERS AND MEMBERS OF THE CHURCH: "We venture to ask you, who are called to the holy office of guiding the counsels and action of the Church, to recognize our watchword as expressive of the present duty of the Church and to accept it as your missionary policy. We beseech you to enlarge your borders and to direct your plans with a view to carrying the gospel to all men speedily. In the name of one thousand volunteers we entreat you to use your influence by voice and pen to rouse the Church to a realization of the present crisis, to claim her sons and daughters and her wealth, to bring them forth, and thus redeem the shame of centuries.

"Fellow-Christians, we ask you to take the opportunity God allots you in the evangelization of the world in this generation, for the work cannot be done unless each fills his place in the universal plan. We beseech you to yield yourselves, your children and your substance to Him who bought you with His precious blood, and then to go forth or stay, as His Spirit may direct. We entreat you to give yourselves continually to prayer, that the Lord of the harvest may thrust forth a multitude of laborers into His harvest field.

"This, our appeal, we lay before you respectfully and hopefully, under the solemn constraint of a deep conviction of the present duty of the Church to accomplish the great commission of our Lord. God grant that the whole Church may hear the voice of Him who has

waited all these years for the preaching of His gospel to a lost world and yield complete and glad obedience ere this generation shall have passed away."

Now, it is exactly a year since that Memorial was issued. But that has been time enough to prove that the Memorial is likely to have far-reaching influences in the Church. It has been laid before leading assemblies and conferences and before representative missionary societies and missionary-society committees and other leading gatherings during the past year, with the result that many notices have been taken of it.

The Archbishop of Canterbury has brought the Memorial before the Pan-Anglican Conference at Lambeth. Letters of sympathy have been received from a number of the bishops attending the Conference, and the missionary committee of the Conference passed a most important resolution about the Union, which I take the liberty to read. This was signed by fifty-six bishops of the Anglican communion:

"Your committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword 'The Evangelization of the World in This Generation.' A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your Committee trusts that one result of this Conference will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen."

The following committees have passed resolutions of sympathy: The Baptist Missionary Society, Church Missionary Society, Friends' Foreign Missionary Association, Irish Presbyterian Missionary Society, South American Missionary Society, Society for the Propagation of the Gospel, Wesleyan Missionary Society, British and Foreign Bible Society and others. Representatives of the Union were granted an opportunity to speak at the Assemblies of the Established and United Presbyterian Churches of Scotland, at the Missionary breakfast of the Free Church of Scotland, at the yearly meeting of Friends and at other gatherings. Opportunities have been given for deputations to the annual meeting of the Wesleyan Conference last summer, the annual session of the Congregational Union last fall and the annual gathering of the Federation of Evangelical Free Churches this spring.

Almost all missionary papers, and many others, have published a full text of the Memorial, so that its message has been carried throughout the land.

Let me read you also the resolution of the Congregational Union last autumn, an extract from the Proceedings of the Conference:

"That this Assembly desires to record its deep interest in the Student Volunteer Missionary Union, and to express the practical hope that Congregationalists may have their full share in this great and significant purpose of young men and young women to win the world for Christ."

And were there time I might read to you other resolutions—e. g., the Wesleyan Methodist Missionary Society speaks of the Memorial as "a burning message of duty and privilege."

But, brothers and sisters, we appeal to you in a few closing words as to the part you can take in carrying out the spirit of this Memorial here in North America. You have led the way, as I have already said, by giving us our declaration, our organization, our methods of work and our watchword. You have never stinted to send us delegates to inspire and address us. There are four on this platform here whom you have sent from time to time, besides others who are in India, and we are grateful for them. But now we turn to you; we want you to remember that we only represent a student population of about 50,000; that yours is many times as large as ours. We at the most have only islands for a home—you have a continent. And surely, therefore, if we took this step—and we have been blessed by God in taking it—you can do the same; you can do more than this, for your influence can be greater. I ask you, then, whether you will not join hands once more with us across the sea, to make a united challenge to the Anglo-Saxon Church, scattered throughout the world, that it may lead the way amongst the other nations of the world in West and East to crown Jesus King and to complete and accomplish this glorious watchword which has become our own and now dominates our lives!



The Preparation and Qualifications of the Volunteer

Intellectual and Practical Preparation

Essential Spiritual Qualifications



THE INTELLECTUAL AND PRACTICAL PREPARATION OF THE VOLUNTEER

PRESIDENT J. C. R. EWING, D. D.

The work of winning the world for Christ is a veritable warfare with principalities and powers. The evangelizing of the nations is no light and insignificant task. For its accomplishment the best gifts of the Church are demanded. For the successful missionary certain definite qualifications are essential.

He must be one who can say, not only at the outset, but always, every day throughout the years: "The love of Christ constraineth me." He is giving his life to a work which has in it vastly more of monotony than of romance. To live amidst conditions that have a tendency to depress rather than to stimulate is the lot which he has deliberately chosen. If, then, the love of Christ constrain him not, nothing else in the world can do so.

But, aside from this spiritual equipment, the call of the Spirit to the work, and the indwelling of the Spirit in the worker's heart, without which the missionary will be a disappointment to himself and a disappointment to those who send him forth, is there not something else upon which emphasis ought to be laid? Is mere personal devotion to the Lord Jesus always sufficient to guarantee efficiency in the missionary? The obvious reply to this question is precisely that which would be given were it to be asked concerning the work of Christian leadership in our own nominally Christian country.

The thorough presentation of God's word to the non-Christian world—this is what the Church has undertaken to do. Side by side with our dependence upon the Holy Spirit to enlighten the dark mind is the human side. It is ours to strive to show the reasonableness of the faith which we profess and preach. To accomplish this the brightest and best intellectual gifts to be found in the Church are needed, and anything less than that we surely will not dare think it meet to give.

The missionary goes to stand face to face with hoary systems of faith, some of which have not a little to say for themselves. The disciples of Confucius and Buddha and Mohammed and Laotze and Dayanand Sarasawati are by no means ready to accept our statements as to the superiority of Christianity merely because we utter them. The preacher not seldom finds himself confronted by representatives

of these faiths whose familiarity with the doctrines of the Christian Scriptures startles him. There are those amongst them, too, who have become familiar with most of what has been urged against the teachings of the Bible by sceptics of this and earlier ages. It is amazing how quickly anything which may seem to militate against the authenticity or genuineness of any portion of God's Word finds its way to non-Christian lands and gains utterance from the lips of those who would oppose the message of the preacher in school or college or market-place. The marvelous spread of the knowledge of our English tongue has made it easy for any one who fancies that he has anything new to say against Christianity to say it in quarters where it will meet the missionary. Western agnosticism and all forms of sceptical speculation have encouraged in some quarters a revolt against the propagation of the gospel. The Bradlaughs and Ingersolls, the Blavatskys and Olcotts and Besants, together with the Humes and Voltaires and Paines of the past, are striving with an activity scarcely less than that of the Christian missionary to influence great sections of the non-Christian world.

As illustrating the desirability of the best possible intellectual and educational equipment on the part of those who contemplate entering upon the work of a missionary, I would suggest:

1. Ability to master a strange and difficult language is of the utmost importance. While it may be admitted that a very imperfect acquaintance with the language of the people to whom you go, familiarity with a few words, supplemented by vigorous gesticulation, may enable one to convey something of his thought to the patient and polite oriental who is all the while manfully resisting the temptation to burst forth into laughter, nevertheless the fact remains, and can scarcely be too strongly emphasized, that the preacher or teacher of Christian doctrine falls far short of the highest efficiency who is unable to meet, on the common ground of familiarity with the speech of the country, those for whom he believes himself to have God's message. As a rule, those who are conscious of marked inaptitude in the direction of linguistic study would do well earnestly to question whether, after all, they are not called to put forth their energies in the service of Christ on this side of the ocean.

A well-known missionary, when asked how long a time was required to gain the mastery of the language of the country in which he labored, replied: "Oh, about thirty or forty years." It is a lifetime's work. No person with less than five years of hard study can speak to the peoples of oriental lands as he should. True, he may begin to speak in the language after a few months, but he is almost certain to share the experience—not once, but many times—of the

Indian missionary who, after having discoursed for a quarter of an hour to a street audience, using what he imagined was intelligible Hindustani, was startled and discomfited by his leading hearer's respectful request that he speak Hindustani, as they were not familiar with English!

Imagine a foreigner taking his stand in the market-place of one of our great American cities to preach to a waiting crowd the doctrines of a strange religion. He hesitates, stammers, violates every rule of English grammar and idiom, and brings good old words into new and strange and ludicrous positions. Think of the effect upon his audience, and of the inevitable and pitiable failure to secure for his message the candid consideration of even the most thoughtful and earnest of the people. Something quite as ludicrous and sad as this characterizes every attempt of the missionary who fails to use, and to use well, the speech of the people amongst whom he labors.

2. Again, a good degree of familiarity with the faiths which it is our aim in Christ's name to undermine and to overthrow is essential. The mere mastery of a language will not suffice. The spirit or genius of the people must be understood. Their institutions, philosophy, literature and faith we dare not ignore. These must be studied. There can be no effective and true preaching of the gospel without such study. To pass rapidly from village to village with the announcement of certain great and precious truths, but which the inhabitants fail to understand because the preacher is unable to appreciate their attitude of mind and spirit—this, I protest, is not preaching the gospel effectively or in such way as to discharge our responsibility. We must know the main currents of thought in order that we may bring the truths of the Bible to bear upon them. Pantheism, polytheism, atheism, idealism, fetichism, materialism, in their baldest and in their subtlest forms, have to be met. Representatives of one, or it may be of all of them, are before the preacher as he stands to deliver the formal discourse or sits amid the little group to talk to them of Christ. Power to understand and appreciate in very considerable measure the workings of those minds, imbued as they are with ideas which are the product of the thinking of many generations of thinking people, is an indispensable condition of real efficiency. A Hindu was heard to express himself thus: "It is an insult to our intelligence that a man should preach to us and expect us to accept his religion when he himself is unable to give any real reason for supposing our religion to be inferior to his own; since he knows of our religion nothing at all!"

3. Furthermore, ability to reason intelligently with objectors who are often honestly troubled over some of the great mysteries of our

blessed faith is another important qualification. Questions of the most tremendous import are often fairly hurled, one after another, upon the missionary. "Who died upon the cross? Was it God or was it man? If He was God, why did He cry out and say: 'My God! Why hast Thou forsaken me?' If He was man, how can we suppose that a man's death could atone for the sin of a whole world full of men?" "Explain to me, please, the doctrine of the Trinity." "You say that the doctrine of the transmigration of souls is not true; will you give me any argument outside the Christian Scriptures to prove your position on the subject." "Some of the greatest of the Christians say that a part of the Bible is not God's Word; which part is that, and how do you know that the rest is inspired?" "Will you give me any reason for believing that there is a state of conscious existence after death? Of course I want a reason outside the Bible, for that book is not with me an authority." These questions are but typical of a whole host of the keenest inquiries which meet the missionary at every turn. No sophistry will be accepted, were the preacher so foolish and wicked as to descend to that. In some countries of the world, at least, he is in perpetual contact with a people who can detect a flaw in an argument as readily and who appreciate candor in discussion as highly as we ourselves do. Objections to the faith for which he stands, of every conceivable type, are placed before him, and an answer expected; and if he fail to give reasonable answers to reasonable questions, it would seem as though it would have been the part of wisdom not to have assumed the part of a teacher, when his failure must result in almost incalculable injury to the cause which he represents.

4. Regarding the great fundamental truths of Christianity the young missionary should have definite, settled views. We cannot afford to export doubt to foreign countries. Those lands have enough and more than enough religious speculation of their own. Faith and a system of vital truth as opposed to doubt and profitless speculation must be the substance of our message. In a very real sense must the messenger speak that which he knows and testify of those things which he has seen. If it be otherwise, how pitiable his blind attempt to lead the blind!

In view of what has been said it is obvious that missionaries should be thoroughly educated men and women. The best natural gifts disciplined and developed by the training of years are in demand. Let there be no short-cuts into the mission field. Seven years of literary and theological training may seem long to some of you whose hearts are throbbing with enthusiasm for Christ, and who contemplate with horror the rapid rate at which the unevangelized millions are passing into eternity without having heard a word of the

world's Savior. To you I would say: Wait! Here God is fashioning you into workmen who need not to be ashamed. Toil on at that Greek and German and Hebrew and Latin. Master as best you can the philosophies and histories and sciences of the schools, studying all the while to know more and more of the mind of the Master. Every fact learned now will count for something by and by, and you will exceedingly rejoice over this equipment when in the future you discover how very inadequate, after all, that which you gain through your years of patient preparation is to enable you to accomplish what your heart prompts you to attempt for Him whose service is your joy.

What may be termed the practical preparation of the missionary is perhaps of but little less importance than that which consists in an adequate intellectual equipment. You are proposing to engage in spiritual work abroad. Have you ever tested your powers at home? Much of your life is to be spent in personal dealing with individuals; in striving to guide men to a point where they will recognize their need of a Savior, and in pointing them to Christ as the Great Physician. I venture to believe that skill in thus dealing with men is rarely, if ever, born with us; neither does it necessarily accompany the highest intellectual attainment. On the contrary, it is a thing distinct, an attainment of itself. Experience in practical Christian work, in the teaching of God's Word in the Sunday school or the Bible class, personal contact in the Y. M. C. A. and Y. W. C. A. with those who need help and guidance; here is a training school for the missionary, second in importance and fruitfulness to no other. We would all unite, doubtless, to deplore the going forth as a foreign missionary of one who himself has had no definite experience of the power of Christ to transform a human life. Such an experience we feel to be an essential qualification. But of the utmost importance, second only to our own personal experience, is the ability to guide others over the path which we ourselves have trod. The great work of life is to be that of winning souls for Christ. The ability to do this should be fully tested as an essential preliminary to the going forth of the missionary. Those who do not succeed in showing some aptitude for this in their own country give little promise of better success in a strange land. Tact in dealing with men is a quality the value of which in every place is obvious. In treating with peoples of national or racial tastes, habits and affinities other than our own, practical common sense is mightily effective. In your own land your countrymen may overlook and forgive the most pronounced idiosyncrasy or failure to adapt oneself to special conditions. In the foreign land such lack of adaptability to circumstances often stands as a barrier between the Christian and those whom he longs

to influence. In dealing with the great problems of morals and religion he will, of course, persistently follow the same great lines which are marked out for him as well as for the pastor or other Christian worker in America, but in numberless details of his work, of his dealing with people, he will if he be wise adapt his plans and methods to the conditions of the people whom he seeks to guide. If he fails to do this much that he might do will remain undone, while his nervous system is being rapidly enfeebled by useless friction. It is not always best to insist upon doing everything in the English or the American way. The missionary who has learned the art of making friends possesses a powerful adjunct to his efficiency. This faculty is of immense importance here. It would seem to be even more essential abroad. To repel men is a fatal beginning to our task of influencing them. I could name to you to-day those who have gone to live and labor amongst men of tastes, race and customs wholly diverse from their own, and who have won for themselves not only the highest esteem, but the genuine affection as well of that strange people. Such men are mighty.

The work of organization is a prominent element in the life of the missionary. Non-Christian countries are not, I believe, to be evangelized by foreigners. Chinese, Indian, African and Arabian Christian heralds are the only messengers of Christ who can ever adequately convey the tidings of salvation to the hundreds of millions of the countries which they represent. The foreign preacher reaches the few, he gathers about him the little company; to instruct and to guide these so that they in turn may influence the masses of their countrymen, this is to be your task. Questions the most delicate and perplexing connected with the organization of churches, the pecuniary allowances of helpers, the discipline of offenders against those rules which are necessary to the effective working of the organization, are perpetually pressing for solution. And, as we contemplate the calamitous consequences which must follow the course of the missionary whose judgment is of the haphazard sort or the one who measures men and things by unreasonable standards, can we hesitate to believe that the practical man and woman are the ones (all else being equal) to whom the call to go far hence among the Gentiles comes most loudly!

The Church has arrived at a crisis in the progress of her work among the nations. A new condition is before her. She prayed throughout long years for open doors and for increase in the number of those who would enter those which were open. This missionary century is nearly gone, and paths long shut against all entrance have been freed from every obstacle. Great numbers stand, as we all know,

only waiting to be sent. The fields are white, the harvest is waiting, the reapers in such numbers are ready. I have the confidence that Church is not on time. But in this we do exceedingly rejoice that the reapers in such numbers are ready. I have the confidence that the Church will not shrink and falter long. The cry of Peter the Hermit will soon be the cry of the whole Christian Church: "God wills it." Then to every dark land will go forth in numbers far exceeding anything which the past has witnessed the best, the choicest, the brightest men and women that the Church possesses. Filled with the Holy Spirit and armed with that intellectual and practical equipment which we emphasize to-day, they will carry to every dark corner of this great world the knowledge of the world's Savior; toiling on and on until Jesus our blessed Lord "shall see of the travail of His Soul and shall be satisfied."

ESSENTIAL SPIRITUAL QUALIFICATIONS OF THE VOLUNTEER

RT.-REV. M. S. BALDWIN, D. D., BISHOP OF HURON

Mr. Chairman and Christian Students: I rejoice in being present with you and in endeavoring to help in every possible way this glorious Movement, because I see in it the working of God's hand, and feel confident that it can but hasten that blessed coming of the great God, which is at once the present hope and future glory of the Church. I say this because the hope that burns before us, the joy that stimulates our hearts within us find their greatest realization in the second advent of our Lord. And I am sure you are doing all in your power to prepare His way and to make straight in the desert a highway for our God. Go on, therefore, and be assured that though your path be sometimes steep and your progress slow, yet final victory is sure. God says to each one of you, as He said to His servant of old: "What art thou, oh great mountain? before Zerubabel thou shalt become a plain."

I have been asked to say a few words on the spiritual qualifications of those who would go forth as missionaries into the foreign field. As time is pressing, and the study of extreme importance, I shall only mention those points which seem to me of the greatest possible importance.

There is a modern astronomer who tells us that this planet of ours consumes only the two-hundred-millionth part of all the rays which issue from the sun, and we can none of us believe that in the economy of nature a beam of light is ever lost. There are other

planets they must illuminate, other fields they must fructify, other plants they must nurse into exquisite beauty and loveliness; and the question comes: Does the whole Church throughout the world consume as much as the two-hundred-millionth part of all the fullness that is in Christ? No, by no means. He is the brightness of His Father's Glory and the express image of His Person. In Him dwelleth all the fullness of the Godhead bodily, and all that we can take is but a drop in the ocean of His grace. The superabundance that we cannot possibly use is for the dying world about us; for the uncounted millions who are sinking on every side, unsaved, unknown, unwept for want of that glorious gospel of which we have not only enough, but abundantly to spare. Such being the case, the important question at once arises: Who are the fit men to preach the gospel to a dying world?

They are first, those whom God the Holy Ghost has called.

The first mission the Gentile Church ever sent forth was from Antioch. On that occasion the Holy Ghost said: "Separate Me Barnabas and Saul for the work whereunto I have called them." We cannot fail to notice that the Eternal Spirit in His infinite wisdom first chose these holy men, then called them, then endowed them with superabounding grace, then sent them forth to sow the seed and reap the harvests of the Lord. Who were these men? They were, first of all, men who had set their seal that God was true. St. John says: "He that hath received His witness hath set his seal to this, that God is true." In the midst of a crooked and troubled world, with paganism and infidelity on every side, these men had set their seal to the testimony of God the Father, concerning His Son, our Savior, Jesus Christ. They not only believed that testimony themselves, but they exhorted all others with whom they came in contact to do the same. They lifted up their voices throughout the highways of the world, and said to those who sat in darkness: Your idols are a lie, your philosophy a sham, your power weakness, your life a breath. Behold the Lamb of God Who taketh away the sin of the world. Repent, believe, be saved. They affixed their seal to God's truth by saying Christ alone was the Truth. They showed the reality of this faith by laying down their whole being in attestation of it. Dear students, be assured God will not choose those who are airing their doubts as to the eternal truthfulness of His inspired work. If you belong to what is called the destructive school of criticism and think you have discovered cracks and flaws and fissures in the Bible, no doubt you may hereafter be chosen to minister to some splendid church where the stipend will be beyond the dream of avarice, and cushioned splendor lie in rich profusion all about you, but

certainly God will not choose you for the foreign field. He only wants those who set their seal that God is true. Again, they were men who were themselves sealed by the Holy Ghost. They were so filled with His holy presence, and so enriched with all His precious fruits and glorious charismata that men took knowledge of men that they had been with Jesus. Whatever inward joys God's sealing bestows upon the individual Christian, its outward manifestation to the world is the miracle of a life in union with the ascended Christ, and rejoicing in that divine liberty from sin which was forever effected on the cross. Grace dwelt within and the glory of God shone down upon them. They had not only life, but life abounding. Dear young men and women, the unction of the Holy One is what you need most. Without this your ministry will be "as idle as a painted ship upon a painted ocean." With this it will be the ministry of power. "Tarry ye in Jerusalem until ye be endowed with power," was the Savior's command at the first; it is His command now. It is a power you cannot obtain from schools and halls of learning, from the lips of the wise or the precepts of man. You can only obtain this power in one place, and that is alone with God at a throne of grace. There, in deep solitude with him, resting believingly on the availing intercession of our great Melchizedek Priest, ask and ye shall receive, seek and ye shall find, for "if ye, being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to those who ask Him?"

Secondly, God chooses a man who believes himself unfit for the work given him to do.

God never wants the self-sufficient. They are not the material He wishes to employ. St. Paul gives us a marvelous list of the extraordinary forces which God employs for the discomfiture of the world. They are five in number: The *foolish* things that He might put to shame them that are wise; the *weak* things that He might put to shame the things that are strong; the *base* things, and the things that are *despised* did God choose; yea, and the things *that are not*, that He might bring to naught the things that are. When we through grace reach the point that we esteem ourselves as nothing we are eligible for God's eternal election.

Let us look for a moment at Moses at the dawn of his manhood. He felt perfectly sure in his own mind that he was just the man to lead Israel out of Egypt. He had great learning. He was taught in all the wisdom of Egypt. He had been brought up in the court of Pharaoh. What could he possibly want more? Acting on this assumption, he proceeds to the vindication of his people, only to learn that he had to fly the country and escape for his life. God's

plans were deeper far. He sends him to school for forty years in Midian, there to learn God's power and his own nothingness. Forty years is a long time—longer far than any of you propose to spend at college—yet I am sure it was all needed before the man Moses was fitted for God's work.

At last the time for action came, and as he is tending his flock he sees a strange and unprecedented sight—a thorn bush and a fire. The fire was within the bush, and the bush was not consumed. Two antithetical truths were here before his eyes. The bush was to represent the weakness of man, the fire the omnipotence of God. The bush itself was the dry acacia of the wilderness, almost valueless, but a fit figure of Moses—a fit figure indeed of every man that God intends for service. Only a poor thorn bush in a dry and desert world. On the other side, there is the fire, emblem of consuming power and disintegrating might. This is not all. The fire is in the bush and the bush is not consumed. What was the lesson God intended him to learn? The fire in the bush was infinite strength dwelling in utter weakness. God, the omnipotent One, was about to dwell in the poor thorn bush Moses, and make him efficient for his holy work. Now, fire has many qualities. In the darkness it will illuminate, in cold will warm, in contamination purify and in might consume. Here, God said to Moses: It is quite true you are all weakness and irresolution; only, as the thorn bush, a thing of naught, but I am with thee, and My power shall supply all thy need. Young men and women, it is the same to-day. God prizes most those who only esteem themselves as weak and helpless as the thorn bush. God, not you, will be the fire. You want to feel fit. He wants you to feel unfit; our extremity is always His opportunity. A modern expositor has pointed out that the man who was given the greatest work in the Old Testament dispensation was a man who offered no less than seven objections to prove his own unfitness. Certainly he was wrong in making any objections when God gave the command, but the facts prove the lowly estimate Moses had of himself and the high regard in which he was held by God.

Goliath clothed himself with an immense amount of armor. His spear was like a weaver's beam and his sword a terror to his foes, but what did it all effect? Absolutely nothing. A smooth stone in the sling of a youth who went against him in the name of the Lord felled him like a cedar. And so it always will be. If you are going forth in the presence and power of God, it matters not how high are the walls, or how mighty the Anakim, all opposition will give way before you.

Thirdly, another and most important qualification is that we

should bear the image of the Lord Jesus Christ in our life and character.

The most stupendous and irrefragable proof of the truth of Christianity is our Lord Jesus Christ Himself. Infidels, who have rejected all revelation, find themselves at a loss to explain the solitary grandeur, the sublime character, the divine teaching of this to them Mysterious One. The one question that they cannot possibly answer is this: If Christianity is not true, who in the past ever invented the character, spake the words and did the works of this infinitely Holy One? Chadwick, in answering these infidels, asks: "Did this eagle, with sun-sustaining eyes, emerge from the slime of the age of Tiberius, the basest age in history? Whence is the trumpet, and whose is the breath in it, which has blown that dying supplication round the world and down the ages: 'Come unto Me, and I will give you rest'? Who built the throne, and reared the pillars of it, which knows no change amid the revolutions of centuries? 'Truly this was the Son of God.' Christ, our Divine Redeemer, is the Sun of Righteousness and if you bring a blind man out at midday and find that he is utterly unable to see the sun shining in its strength, it is idle to bring him out at midnight to see whether he can see Vega or Capella." And, dear students, it is this mysterious, sublime Christ; this effulgence of His Father's glory and express image of His person we are to resemble. Not some glowing seraph who stands beside His throne, not some great archangel who flies to do His will; but like Him who is the chiefest among ten thousand and the altogether lovely. Now, when you go to the heathen to preach the gospel of the grace of God your words have to be the words of Jesus and your character the character of Jesus. Your words will be only weighty when they see Christ shining out of you. Now, what was the appearance of Christ? St. John tells us that he saw our Lord when the heavens were opened, and that by the throne He stood—a "Lamb as it had been slain." Now we ourselves never saw a man who had been dead and was raised to life again, but when St. John saw our Lord He bore the marks of death. He not only looked like a "Lamb," but as one that had been slain and was risen to life again. To be like Christ, therefore, is to look like one who has died, been buried and raised to life again in the image of His resurrection. How many of us look like those who have died and been buried? What the world sees is the old unslain natural life, and unsatisfied they turn away and say: "Is this Christianity?" That which impresses men when they see and hear us is the *human*; what impressed men when they saw and heard Christ was the *Divine*. Now, why is this? It is because so many professing Christians

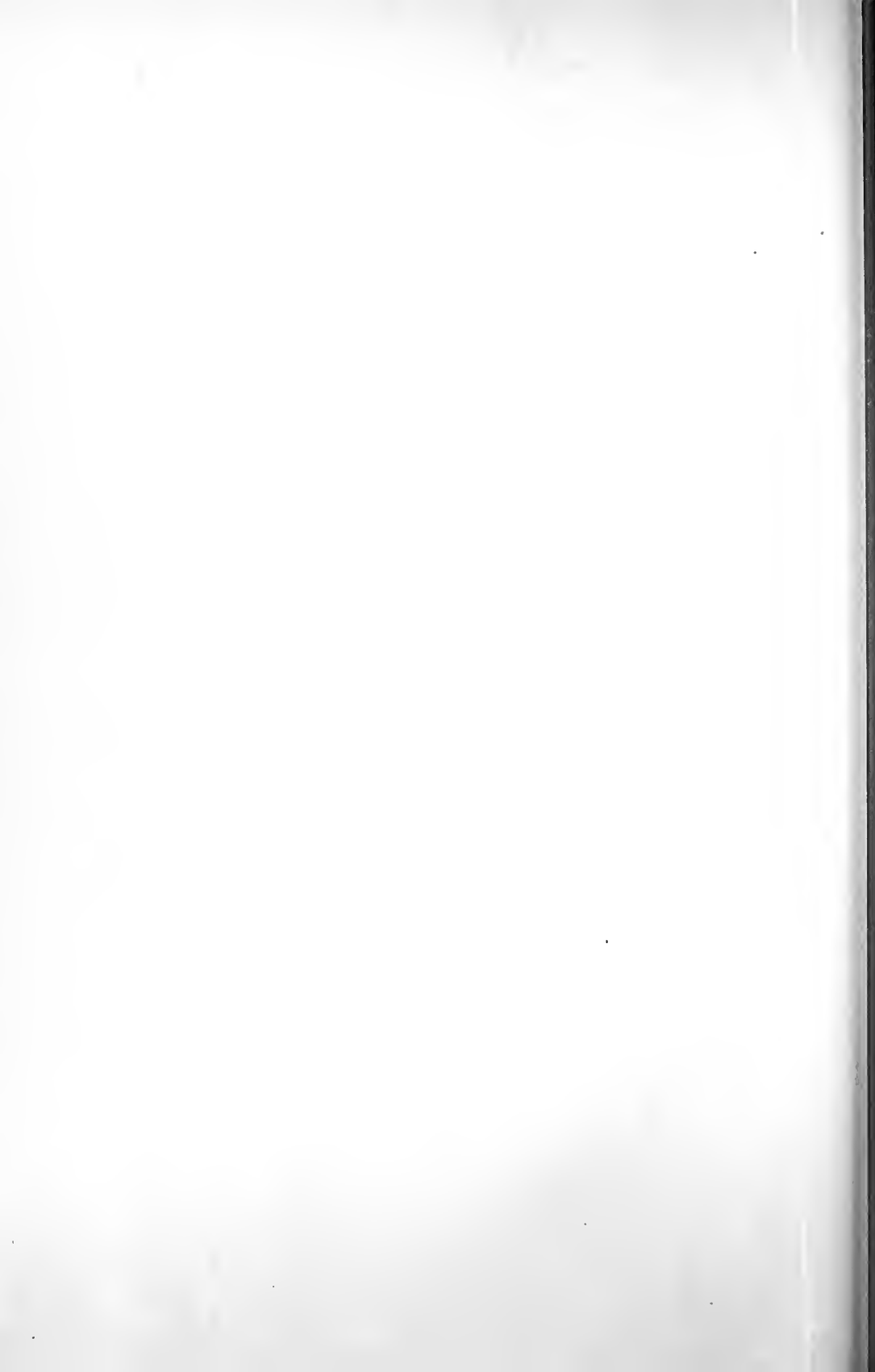
exhibit in their daily life the old unslain natural man, with all his sins and evil propensities. When they are offended the law of the jungle obtains. Blow is met by blow, insult by insult, wrong by wrong. When self-interest is concerned, trickiness in trade, deceit and fraud betray the existence of that nature to which by profession they are dead. What the world needs is to see a man absolutely dead to the mind of the flesh—a man who will give good for evil, a blessing for a curse, a prayer for a blow; in other words, the character of Christ, which is divine, and not His own, which is human. People are never so impressed as when they see God in you. They may doubt your arguments, dispute your conclusions and oppose your progress, but in some way they will believe in you. And when you place a missionary, with the character of the Lord Jesus manifest in him, amid all the impurity, idolatry and shams of heathenism, he shines like a meteor in the midnight sky. It is not only what he says, but how he lives; his life is to them a miracle. If you are to do the work of the Lord, live much in His presence, bury yourself in His infinite fullness and there stay until when at last you go forth on His errand, people will say: "These men look like those who have died forever unto sin and risen again unto righteousness—look like the Lord Jesus Christ. If some of you ask, How can we become like Christ? I answer: Kneeling, down in the solitude of your own room, plead this promise: "Whom He did foreknow He also did predestinate to be conformed to the image of His Son." It is God's eternal purpose to make you—not like the beloved John, the mighty Paul or even like some glorious seraph near His throne—but like Him that sits upon the throne; like Jesus Christ Himself.

Fourthly, another qualification is that those who go forth should understand thoroughly what their message is.

They are to understand first of all that the gospel is a message; not a scheme of philosophy, not a vast system of human reasoning, not a poem or guesses at the truth, but a simple message sent down by God in heaven to man on earth. The message is: "God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him should not perish but have everlasting life." This they are to proclaim. No human mind can understand the Infinite, and there may be many deep things in Revelation which we cannot now fully grasp, but we can all give a message. A fact people forget is this: We are not advocates. The advocate of the Father is the Son, and the advocate of the Son is the Holy Ghost. An advocate is a much higher being than a mere witness; an advocate has to be one learned in the law, but a witness may be a poor, unlet-

tered man. He has not to explain law; he has to witness to a fact. Now God says: "Ye are My witnesses." God the Son will vindicate to the uttermost God the Father; and God the Holy Ghost will vindicate to the uttermost God the Son. We are to say: "God is light and in Him is no darkness at all"—that all truth dwells in Him, and that the Lord Jesus Christ has been lifted up upon the cross that whosoever believeth in Him might have everlasting life.

They are to have no hesitating message, but one clear statement to a dying world—Christ and Christ only. They are to tell the heathen that the most precious thing in the whole world is the precious blood of Christ; that Christ is able to save to the uttermost all that come unto Him, and that He is the Rest wherewith God causes the weary to rest, and He is their refreshing. May God bless this Movement for His dear Son's name.



Problems of the Non-Christian World

The Continental Problem of Africa

The Problem of Mohammedanism

The Problem of Confucianism

The Problem of Hinduism



THE CONTINENTAL PROBLEM OF AFRICA

MR. DOUGLAS M. THORNTON

Fellow Students: I do not want to exaggerate the importance of the continental problem of Africa here to-night, because the world is upon our hearts. But the program has been so arranged that you will be led on from point to point, and by the end of this meeting will have had a fair glance, a peep, at the dark corners of the earth. This program has been arranged so that you may deal with the children among the nations first, and pass on to the older and more ancient nations of the world, to face them before your God. I therefore have to introduce to-night the problem that Africa presents to the Church of Christ in this, our generation.

We, as student volunteers, have deliberately set our face to seek the evangelization of every human being on the dark continent of Africa in this generation. How is that to be done? I propose to present to you five great aspects of the problem, each of which must have due consideration before we are able to judge upon this point, before we are able to say whether Africa can be evangelized in our day?

First, then, the geographical problem. I make bold to say that from every point of view Africa stands the second greatest continent in the world. You may put it to any test you like. Put it to the test of its rivers, and you find the Nile is longer than the Mississippi; you find the Congo basin is second only to that of the Amazon. And again, put it to the test with regard to its great lakes, and will they not compare favorably with those of the North American continent? Put it to the test as regards mountains, and remember those great Mountains of the Moon, which were thought early in this century to be fabulous, now are known to exist and to be topped with snow all the year round. And look again at that great land of Abyssinia, closed to the Church to-day, with its mountain range like the Alps, only that it extends over a much vaster region; for if it were placed upon the map of the continent of Europe you would find it stretches from the Adriatic to the Baltic Sea. Consider the climatic question, and you are face to face with a continent that presents the greatest and the hardest problem in the world. Because Africa is unquestionably the most tropical continent to be found. If you go to the western regions you will find damp forests and a very high temperature, in which it is impossible for most Europeans and Americans to live. We

have to solve that problem. It seems to show to us all the more the necessity of raising up soon a native Church to evangelize those regions.

Turn then to the second problem, which I will call the ethnological question. I have not time to dwell on the race questions of Africa, but of this we are sure: That the negro race will never die; that God has a purpose for that race in the world, and that we need to cultivate their acquaintance and to seek to influence them in every possible direction along the line of God's Kingdom and Jesus Christ's.

Thirdly, the philological problem. Africa here presents the greatest problem in the world. I would say it stands even in a more backward position than Asia in regard to this question. For what other continent has 450 languages at least, besides countless dialects that have to be reduced to writing? In most of these languages grammars and dictionaries and translations of the Word of God have to be made. How are these different races, the old among them, and the middle-aged, to hear during the next thirty years of the gospel? They must hear in their own tongue the wonderful words of God. How fast we shall need to reach them. The West Coast has 200 languages, of which only twenty-five as yet have received a single gospel or more in their own tongue. How are these to be reached for Jesus Christ? Therefore, I maintain that there is a great problem along the line of the translation of the Word of God to be contended with by this audience, and to be thought over and prayed over. Thank God there are many things for which we can praise Him! I would like to show here to-night that the results of sixty years' work, since my beloved Queen came to the throne, have been wonderful. There are now 12 African Bibles in use, 31 completed New Testaments and 98 versions to be found. Moreover, God seems to have provided that wherever the fields are the neediest there is a special channel by which the gospel can be presented.

Take North Africa, and you find the great and undying language of Arabic, which can be understood from end to end. In the great Soudan you find the great Houssa language, which can be understood by 15,000,000 souls over a tract not less than 2,000 miles in breadth. And those of us who know what the Houssa soldiers have done, when handled by British officers, to restore order in those lands will know that they will prove evangelists in days to come if they are reached. They will scatter, being the great commercial traders of that country, and carry the gospel far and wide. Therefore, I see no reason why Northern Africa cannot be evangelized in this generation.

I would, however, point out that the valley of the Nile needs attention and emphasize the strategic importance of Egypt as a

missionary center. I would remind you that Abyssinia has the Bible translated into no less than three of its tongues and only needs to be prayed open to Christian influences. Therefore I see no reason why the Nile valley cannot be evangelized in this generation.

But let us pass on to Central Africa. Still the philological problem confronts us. We find on the eastern coast a language understood by all the leading chiefs and natives, called the Swahili language. The whole Bible is here at our disposal. In the interior, George Pilkington, who has just laid down his life for the Baganda and the Queen in the recent Soudanese rebellion, had just translated the Bible into the Ganda language. Now all the countries round the lake are made accessible, and a district twice as large as Great Britain can be evangelized by that one Bible. Turning to the western part of Central Africa, we find that God has given us some Bibles also. There is a Bible nearly complete, for which the American Board of Foreign Missions is responsible, in Angola. We find another Bible in the Congo regions and two New Testaments. We find that Gaboon has a Bible, and the Cameroons. There is one region where the need is very great, and where there is no Protestant Missionary at work and no Bible translated; that is the land of the upper Congo. Will you kindly lay it to heart to-night?

Lastly, look at Southern Africa. Here we find that the Bible undoubtedly can be put into the hands of every single native; I have discovered that there are no less than eight Bibles for those territories with their 10,000,000 souls. Also there are enough New Testaments to carry the words of Jesus and the apostles from Cape Town to the north of Lake Nyassa, and from Hereroland to Matabeleland. Therefore I see no reason why South Africa cannot be evangelized in this generation.

Fourthly, I want to lay special emphasis on what I would call the commercial problem. And let him who thinks this commercial problem has nothing to do with the world's evangelization consider that there are districts of this dark continent that have been positively ruined. These regions must be redeemed from their open sores before they can be fully evangelized. I refer first of all to the lands desecrated by the past Atlantic slave trade. You remember that it is just a generation since the North American continent took that bold and blessed step of finally abolishing the slave trade. But do you realize that there are still traces of that curse in Africa to-day? Not only so, but that the slave trade, which has been abolished on the West Coast, has been replaced by a positively greater evil; namely, the drink traffic. There are many natives of Yoruba, both Christians, Mohammedans and pagans, who have met

together to protest against the drink traffic. The British colonial authorities propose to take the matter up, and some action, some solution, may be expected shortly. But while we allow our Boston, our Hamburg, our London and our Liverpool merchants to be sending out the worst kind of gin and rum to those nations, those lands cannot be evangelized in this generation. I turn, secondly, to the slave trade in the Soudan and in East Africa and ask your consideration for a moment of this problem. Do you realize that the Arab slave trade still exists? That there are caravans upon caravans that cross the Sahara every year to Tripoli? That others go by way of Abyssinia from the upper Nile Valley and cross over to the Red Sea, at last to be deposited in Mecca, where the pilgrims go from year to year? From thence they are taken away to all Mohammedan lands. For every hundred that are taken away, bloodshed and war take their place. Not only are whole districts almost depopulated, but the regions around are made regions of war, and therefore regions where the Prince of Peace cannot find any place until peace is restored again. Gen. Gordon laid down his life for that ruined East Soudan, and there are some who have it laid upon their heart that God may soon open up that land and that we may enter in and possess it. The British and Egyptian army are now pressing forward to Khartoum once more, and when they reach there they have not less than 900 miles of the Nile which is navigable to the very heart of the continent. Nor is the East African slave trade settled yet, the traffic which David Livingstone lived and died to do away. We have to pray that governments will have the grace given them to utterly abolish this traffic.

Lastly, I come to the religious problem, the religious condition of the continent. Here I had best make a short review of the continent, as regards the number of missionaries that are there and as regards what are the important centers to reach for Jesus Christ. I once more therefore return to North Africa to find that there are just 200 missionaries at work amongst not less than 25,000,000 people, all Mohammedans. Also to the great Sahara desert, where there are two and a half million people who have not a single missionary among them. They are nomad tribes, that go from place to place, and they are unreached; they have a language; they have knowledge of reading and writing; therefore they could very shortly become evangelized.

The vast regions of West Africa and the Soudan I have already touched upon. I find that there are 277 European missionaries at work there. I have not been able to discover perfectly how many American missionaries are at work; but, at the outside, there are

The Mohammedan Missionary Problem—With a Chart

BY THE REV. S. M. ZWEMER, F. R. G. S.

"Father, the hour has come, glorify Thy Son."

IN these words are joined the highest motive and the most potent plea for missions to the Moslems. The awful sin and guilt of the Mohammedan world is that they give Christ's glory to another. Whatever place Jesus Christ may occupy in the Koran—and the portrait there given is a sad caricature, whatever favorable critics may say about Christ's honorable place among the Moslem prophets—it is nevertheless true that the large bulk of Mohammedans know extremely little and think still less of the Son of Mary. He has no place in their hearts or in their lives. All the prophets have not only been succeeded but also supplanted by Mohammed. He is at once the sealer and concealer of all former revelations.

Mohammed is called Light of God, Peace of the World, Glory of Ages, First of all Creatures, and other names of yet greater import. His apotheosis was completed by tradition. In the Koran he is human; in tradition he becomes sinless and almost divine. No Moslem prays to Mohammed, but every Moslem prays for his aid in endless repetition daily. He is the only powerful intercessor on the day of judgment. His name is never uttered or written without the addition of a prayer. *Ya Mohammed* is the open sesame to every door of difficulty, temporal or spiritual. One hears that name in the bazaar and in the street, in the mosque and from the minaret. Sailors sing it while raising their sails; hammals groan it to raise a burden; the beggar howls it to obtain alms; it is the Bedouin's cry when making an attack on a caravan; it hushes dusky babies to sleep as a cradle song; and it is the best name to swear by for an end of all dispute in a close bargain.

The exceeding honor given to Mohammed's name by his followers is only *one* indication of the place their prophet occupies in their system and holds in their hearts. From the fulness of the heart the mouth speaketh. Mohammed holds the keys of heaven and hell. No Moslem, however bad his character, will perish finally; no unbeliever, however good his life, can be saved except through Mohammed. One has only to question the Moslem masses or read a single volume of the traditions to prove these statements. In short, Christ's name and place and office and glory have been usurped by another. Islam in its final result, if not in its essence, is anti-Christ. An abomination of desolation standing now for thirteen centuries in the Holy Place; a

scourge of God which fell on an unholy and idolatrous church: a temple to half-truths, built on blood, buttressed by civil law, and the shrine as well as the shelter for one hundred and seventy million people,—*such is Islam.*

To one who knows anything of the Eastern religion it is not surprising that there is an Eastern question. The finger of Providence is now pointing to an Eastern crisis on every side of the Mohammedan horizon. What does it mean? "*Father, the hour has come, glorify thy Son.*" The glory of the Son of Isaac pleads for the evangelization of the seed of Ishmael. Over against Carlyle's or anybody else's hero-worship we put the eternal truth of God in regard to His beloved Son. "It pleases the Father that in Him should all fulness dwell,"—*not in Mohammed.*

(This Chart was specially prepared for the Third Int

	COUNTRY	MOSLEM POPULATION	LANGUAGE	GOVERNMENT	ISLAM ENTERED
Europe	Roumania, Bulgaria, etc.	1,187,152	Slavonic	Independent Kingdoms	1500 ?
	Greece	21,165	Turkish	Kingdom	1500 ?
	Turkey in Europe	2,000,000	Turkish	Turkish	1354
	Russia in Europe	2,600,000	Russian	Russian	1790
5,811,617					
Asia	Turkey in Asia	12,000,000	Turkish and Arabic	Turkish	634
	Arabia	10,000,000	Arabic	$\frac{1}{2}$ Turkish $\frac{3}{4}$ Independ.	622
	Persia	7,560,600	Persian	Monarchy	800
	Russia in Asia	8,261,000	Russian	Russian	?
	Afghanistan	4,000,000	Pashtu	Absolute Monarchy	1000 ?
	Baluchistan	500,000	Baluchi	British Protection	1000 ?
	India	57,321,161	Hindustani	British	1000-1300
	China	20,000,000	Chinese	Chinese	742
	Java, Sumatra, Borneo, etc.	15,000,000	Malay, etc.	Dutch and French	1400-1478 1800
134,612,761					
Africa	Egypt	6,000,000	Arabic	British Occupation	638
	Zanzibar	150,000	Swahili	Brit. & Ger. Protection	1800 ?
	Morocco	5,000,000	Arabic	Sultanate	690
	Tripoli	1,000,000	Arabic	Turkish Province	647
	Tunis	1,500,000	Arabic	French	647
	Algiers	3,000,000	Arabic	French	647
	Region of Lake Tsad	9,100,000	Hamitic	Tribal	1700-1800
	Soudan	10,400,000	Hansa	Tribal Protected	1700
	Sokoto	14,000,000	Hansa	Tribal	1800
Sahara, etc.	10,000,000	Hamitic	Tribal	1800	
60,150,000					
Total Moslem Population		200,604,381			

Explanation of Colors: Red under Christian rule or protection
Green under Turkish rule
White under other governments

Annual Convention of Student Volunteers, Cleveland, 1898)

MISSIONARY EFFORT	DATE	PROTESTANT AGENCIES	VISIBLE RESULTS
Indirect	1859	Meth. Episcopal N. and others	None Among Moslems
None	—	—	—
Indirect	1830	A. B. C. F. M. Foreign Christian Mission	Bible translated. Literature. Col- leges. Schools. Evang. Churches
None	—	B. & F. Bible Society	—
Indirect	1818	A. B. C. F. M., C. M. S. Presb. Bd., etc.	Strategic points all occupied Bible trans. Literature, schools, and colleges. Churches. Beyrout Press.
Direct	1885	Keith Falconer Mission	Bible distribution. Medical work.
Indirect	1890	The Arabian Mission, R. C. A.	Preaching. Four stations.
Indirect	1811	C. M. S., Presb. Bd.	Bible translated. Schools. Converts. Martyrs
None	—	Bible Societies	Bible translated
None	—	—	Bible translated
In recently	—	C. M. S.	Math. Gospel translated
Direct	1810	C. M. S., Presb. Bd. and other Societies	Bible translated—many stations. Schools. Controversy. Converts.
Indirect	—	Only incidentally by various Societies	Bible translated
Direct	1862	Various Dutch Societies	More than eleven thousand converts in Java. All agencies freely at work. Bible translated.
Direct	1858	Rhenish Miss. Society	—
Indirectly direct	1854	U. P. Mission, C. M. S., North Africa Mission	Controversial literature. Schools. Converts. Churches.
Direct	1875	Universities Mission	Three stations. Schools. Hospital and Dispensary
Direct	1884	North Africa Mission, etc.	Medical Missions
Indirect	1889	“ “ “	Preaching and touring. Literature scattered
Direct	1885	“ “ “	Thirteen stations occupied. A number of converts
Direct	1884	“ “ “	—
None	—	—	—
None	—	—	—
None	—	—	—
None	—	—	—

The statistics of population are based on the Statesman's Year Book, 1897, and the Encyclopaedia of Missions

"The Father loveth the Son and hath given all things into His hand,"—*not into the hands of Mohammed.* "God hath exalted Him and given Him a name which is above every name," . . . "far above all principality and power and might and dominion and every name that is named, not only in this world but also in that which is to come;" that at the name of Jesus every Mohammedan "knee should bow," and every Arab "tongue confess that Jesus Christ is Lord to the glory of God the Father." These are some of the promises for the success of missions to Moslems. Have we ever claimed them for this purpose? And if we have in meagre measure claimed them, yet how far our faith has out-measured our faithfulness.

There was a thousand fold more enthusiasm in the dark ages to wrest an empty sepulchre from the Saracens than there is in our day to bring them the knowledge of a living Saviour. There is no Peter the hermit, and no one girds for a new crusade. We are playing at Missions as far as Mohammedanism is concerned. For there are more mosques in Jerusalem than there are missionaries in all Arabia; and more millions of Moslems in China than the number of missionary societies that work for Moslems in the whole world! Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter.

America entertains perverts to Islam at a parliament of religions, while throughout vast regions of the Mohammedan world millions of Moslems have never so much as heard of the incarnation and the atonement of the Son of God the Saviour of the world. The Holy Land is still in unholy hands, and all Christendom stood gazing while the sword of the Crescent was uplifted in Armenia and Crete, until the uttermost confines of the Moslem world rejoiced at her apathy and impotence. With the glorious motto, "**the evangelization of the world in this generation,**" are we to leave out of reckoning this vast problem whose bare outlines are given in the chart?

Is this to be the measure of our consecration? Is this the extent of our loyal devotion to the cause of our King? His place occupied by a usurper and His glory given to another, while the Church slumbered and slept; shall we not arise and win back the lost kingdom? **Missions to Moslems are the only Christian solution of the Eastern Question.** "Father, the hour has come, glorify thy Son." God wills it. Let our rallying cry be, Every stronghold of Islam for Christ! Not a war of gunboats or of diplomacy, but a Holy War with the Sword of the Spirit, which is the Word of God. Let God arise and let His enemies be scattered. "FATHER, THE HOUR HAS COME, GLORIFY THY SON."



A Prayer for the Mohammedan World



O Lord God, to whom the sceptre of right belongeth, lift up Thyself, and travel in the greatness of Thy strength throughout the Mohammedan lands of the East; because of the anointing of Thy Son, Jesus Christ, as Thy true Prophet, Priest and King, destroy the sword of Islam, and break the yoke of the false prophet Mohammed from off the necks of Egypt, Arabia, Turkey, Persia, and other Moslem lands, that so there may be opened throughout these lands a great door and effectual for the Gospel, that the Word of the Lord may have free course and be glorified, and the veil upon so many hearts may be removed, through Jesus Christ, our Lord. AMEN. —C. M. S. *Intelligencer.*

600 American and European missionaries at work, with about 1,000 native workers clustering round the coast regions. But if you take a glance across that vast region, from the mouth of the Senegal to Somaliland, over 3,500 miles, you will find not a single missionary and at least 50,000,000 people—some say 80,000,000 souls. Will you find in any part of the world a field like that? Traverse Asia and America and find me a region of 3,500 miles extent, and with fifty to eighty million people, without a missionary. And yet God has provided a way, as I have already shown you. Shall we not pray that this great continental region may be opened up to Christ?

In Central Africa I find a region nearly as large as Europe has 500 missionaries at work, distributed all over the continent, and that rapid progress is being made. But unless we can see several native churches responding like the churches of Uganda and Byarsaland, Central Africa can hardly be evangelized in this generation. This constitutes a very solemn call.

But, come to South Africa. Here there is a broader horizon before us, because this is a partly Christian country, and we have a basis of supply. Already we have seven missionary societies that have worked their way up into Central Africa from Southern Africa; and we shall see more churches following their example, if the Lord permit. And, therefore, it seems to me that the solution of the Central African problem may be largely solved by Southern Africa.

Brothers and sisters, lift up your eyes and look upon these needy fields. I ask this audience of North American students, have you no solution in your hearts for this problem of the negro race on the continent of Africa to-day? I leave the charge with you in David Livingstone's words, dated from Ujiji, 1871, two years before he died: "You don't know what you can do until you try."

THE PROBLEM OF MOHAMMEDANISM

REV. S. M. ZWEMER, F. R. G. S.

On the 30th of June, 1315, there was a man dragged through the streets of Bugia, in North Africa, and as he stood there over against a Mohammedan mob telling them of the love of Jesus Christ, he fell down under a shower of stones and died like Stephen, calling upon God to forgive them, for they knew not what they did. That man was the first missionary to the Mohammedan world. Mohammed dates his religion from the year 622. This first missionary and first martyr died in 1315.

About the year 1800 there arose the second missionary of the Mohammedan world—Henry Martyn. For all those 500 years between lonely Raymond Lull and the noble pioneer, who died at Tocat, the Church was practically dead on the subject of Mohammedan missions. To-night I desire to bring that problem before you, with the three factors that it has: First, the present state of the Mohammedan world; second, the present need; lastly, the present call to the Mohammedan world. The key to all these factors is found in the last word of the motto which is the watchword of this Movement: "This generation."

First, the extent of the Mohammedan missionary problem. Islam stretches not only over long ages of time, but over long areas of space. From the confines of the Province of Yunan the Chinese pray toward Mecca, and the whole Soudan prays toward Arabia and the rising sun. The whole of Java, Sumatra and Borneo turn toward Mecca when they die. All the northern lands of the Mohammedan Empire also turn southward for prayer. Islam stretches over three continents.

Let me read to you the statistical problem. In Europe there are more than 5,000,000 Mohammedans; in Asia over 134,000,000 Mohammedans; in Africa, 60,000,000. Turkey in Asia has 12,000,000; Arabia, 10,000,000; Persia, over 7,000,000; Russia, more than 8,000,000; Afghanistan, 4,000,000; Beloochistan, 500,000; India, 57,300,000; China, 20,000,000, some say 30,000,000; Java and Sumatra, 15,000,000; in Egypt, 6,000,000; in Zanzibar, over 150,000; in Morocco, 5,000,000; in Tunis and Tripoli, 2,500,000; Algiers, 3,000,000; the regions of Lake Tchad, 9,000,000; the Soudan, 10,400,000; Sokoto has 14,000,000 Mohammedans; and, last of all, the great Sahara, 10,000,000.

What are these people? They are very different in civilization and situation and also in their language. Arabic is the language of the Koran, and that Mohammedan Bible is never put in any other language by Mohammedan authority than Arabic. And yet there are millions of Mohammedans to-day who speak Russian and Slavonic and Persian and Swahili and the Houssa languages of Africa. Mohammedans are very diverse in their degree of civilization. There is Tippoo Tib, the African slave trader! By his side stands Ali Said, graduated from the University of Calcutta! There is a Mohammedan from China, and one who has come all the way across Asia from Turkistan, and yet they all stand together, unknown to each other, and yet all embracing that great half-truth: "La-ilaha-il-Allah, wa Mohammed er rasool Allah"—"There is no God but God, and Mohammed is his prophet."

What about this problem in regard to the political situation? What is the political situation of the Mohammedan world? I have prepared a chart, which I hold in my hand, with green, white and red lines reaching across it. The green lines show those Mohammedan lands that are under Turkish rule. We have heard much of how the Turk is holding back missions to Mohammedanism. To-night I defy any one to bring that excuse again. There are only 18,000,000 Mohammedans under Turkish rule. All the others are under Christian rule, or independent rulers, as in China, Afghanistan or Persia. How many are there who are under Christian protection or governments? One hundred and two million. Where is our faith, that we put the political obstacle as the excuse for our sluggishness, for our backwardness in carrying the kingdom of God in this generation to the Mohammedan world? What about the 57,000,000 Mohammedans in India? Of the 102,000,000 under Christian powers, three-fourths are under the rule of two Christian queens—may God bless them!—Wilhelmina of Holland and Victoria of England. Well may the Sultan tremble on his throne when the balance of Mohammedan power is held by two women of infidel nations!

What is the present need of the Mohammedan world? First of all, it is the need of all the world—Jesus Christ. We who are missionaries and missionary candidates do not need argument. "Thou, O Christ, art all I want." Thou, O Christ, art all *they* want. Nothing else will satisfy them, nothing else do they need from us. They may desire it and finally obtain it, but they need nothing from us, not even our civilization, but they do need Jesus. Why? Because in religion, as in mathematics, there is only one straight line between two points. There are not two religions, no more than there can be two real coinages in the realm. It is either real mint or counterfeit. There is only one straight line between a holy God and a helpless sinner—Jesus Christ, the crucified. "I am the way, the truth and the life." Now, how do we prove that? Not from the Bible necessarily, although the Bible states it, but from practical observation of the Mohammedan world. The very pillars of their faith are rotteness. You ask a Mohammedan boy at school, "What are the pillars of your religion?" He says: "The creed, prayer, fasting, alms, pilgrimage—five pillars." Their creed is a half-truth. Their prayers are utter formality. Their almsgiving—witness the whole Turkish empire—stimulates indolence. Their fasting is to be seen of men. And, lastly, their pilgrimage is a scandal even to Moslem morality. I have spoken to Moslems who have been to Mecca more than once, and have read a book by a Hollander, who spent

a year and a half in Mecca disguised as a pilgrim, and that book has footnotes which prove the utter moral corruption of the holy city of Mohammed. What does the Bible tell us of Mohammedanism? We hear very much concerning this boasted pure monotheism, and that the Mohammedans bow before the same God we all know. You would not know Allah as your heavenly Father if you read of him in the Mohammedan books. He is not our God. And though he were the Jehovah of the Old Testament, with all His glorious attributes of holiness and mercy, the mere knowledge of God will not save them. "The devils also believe and tremble." But the Mohammedan does not tremble; he wraps himself in the robes of self-righteousness and stands before the holy God unabashed, unashamed. These things might move us to despair, but should move us as they moved St. Paul: "For many walk of whom I have told you often, *and now tell you even weeping*, that they are the enemies of the cross of Christ. Whose end is destruction, whose god is their belly and whose glory is in their shame, who mind earthly things." The Mohammedan world needs Christ.

Now, having these two factors, first the factor of the extent of this problem, politically and in language and civilization, and having in the second place the other, the most important factor, the spiritual factor, the condition of the Mohammedan world, what of the third factor? What is the present call from the Mohammedan world? Is the Mohammedan world so closed, is the problem so great, are the obstacles so high, that it is impossible to surmount them? The evangelization of the Mohammedan world in this generation—is *that* motto too difficult for you when you have added to it all the other religions and inscribed it on your banner? What does it mean?

First of all, the encouraging feature is this: That before the battle is to be won the enemy has already been divided by the hand of God. Mohammedanism is no longer a unit. Not only has it been divided politically, but spiritually the Mohammedan world is not one world. I do not speak of the mere divisions of many moslem sects, but their world of thought has been shaken to its very foundations in your day and mine. In 1810 Abd El Wahaab, the reformer of Arabia, was born, who lived and died a Mohammedan, but who wrested the whole of Arabia from the power of Turkey forever, because he said: "By this Koran we stand or fall, and all these traditions and additions are utter lies." You have all read of the great movement in the present day in Persia; how the Babis are grasping after the God they know not; how they have thrown down the Koran and are searching for a new era under a new prophet, and how they have founded a new religion. What do these things mean? The

missionaries in India know that it is just as it were the faint glimmering of dawn before the sunrise came to them. It is the Brahmo Somaj of Islam; it is the grasping after things that hearts long for and that they cannot find in the religion of Mohammed.

The present call of the Mohammedan world is for men. The unoccupied field you will see on your chart, the unoccupied Mohammedan world is the challenge to your faith. And cannot you see that once more there is a Goliath standing before the armies of Israel, and that there is *the David of Bethlehem*, who faces the great Goliath of the Mohammedan world and flings down this challenge in your name and mine: "Thou comest to me with a sword and with a spear and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied!" And that is the sin of the Mohammedan world, that they have taken Mohammed and put him on the throne of Jesus Christ. Friends, fellow students, volunteers, the evangelization of the Mohammedan world in this generation is entirely possible, if you will be willing in the day of God's power. And may God bless you as you go forth to battle!

THE PROBLEM OF CONFUCIANISM

REV. HARLAN P. BEACH

An empire with a past unparalleled in history, with a present which is being regarded with the utmost interest by all the great civilized Powers, with a future most impressive because of its potential influence on the family of nations, is one that should command our earnest attention. Problems confront the Christian Church as it approaches that tremendous Empire. Let us consider some of these and at the same time glance at a few partial solutions of these problems.

I. Some problems of Confucianism stated.

1. The first problem of Confucianism lies in its complexity. If you expect to find in it a system of ethics you will not be disappointed. If you regard Confucianism as a system of politics you are correct in so doing. If you look upon it as a religion you are right in a sense; if a system of sociology or political economy, you are right. But if you regard it as one of these alone, you are making a grievous mistake. The first thing then for the student volunteer to understand concerning Confucianism is that it is a complex system. If he looks upon it from one angle only, and, because he sees that there is evil there, says that the system is entirely bad, he is certain to alienate the interest of a large number of people, and this one

cannot afford to do. If, on the other hand, the volunteer says that because Confucianism contains a splendid system of ethics it ought to be commended at all points, he is simply whitewashing what must not be made wholly attractive to men. Guard then against these two extremes and rate the system at its true value, looking upon it as a whole.

2. A second problem lies in the official representatives of Confucianism. The first thing one notices concerning them is that they are extremely numerous. In my little city there used to come together annually for the B. A. examinations from three to six thousand students. In the entire Empire last year there were a vast number who took the M. A. examinations. In one center alone over 20,000 such students gathered to be examined. The M. A. degree, you will understand, is not gained as readily as in the United States. The candidate has to earn it by the hardest work. It has been estimated that at least a million every year go up for examination to the different literary centers of that great land. The significance of this fact lies in the further fact that throughout the whole Empire, even in its smallest hamlets, there are men who are pitted against you—the most influential men in these towns and villages.

Not only are they numerous, but they are men of the utmost dignity, a dignity which is only surpassed by a colossal conceit and dense ignorance. In illustration of this last point there occurs to me the case of a member of the Hanlin Yuan, which corresponds to the French Academy in its palmiest days. A member of that highest literary body in the Empire came to our station one day to discuss western astronomy. I remember well his theory, which he thought far superior to western theories, concerning the forces which hold the earth in place and maintain it in its orbit. He held that it retains its position because pressed upon on all sides with equal force by a sphere of air which would not allow it to fall in any direction. This sphere in turn rolls upon the sun after the manner of a wheel, and thus once in a year makes its annual revolution. Its sufficient proof was this: Take a bean, place it in a beef bladder and upon inflating the bladder the bean will take up its position in the center, where it is kept in place by the pressure of the air coming upon it from all sides. "Yes," said the missionary, "but the bean is rattling around in the bottom." "Is that so?" he said. "I never tried it, but they all say so." And the self-sufficient, dignified scholar went his way as ignorant as when he came into the missionary's home. This is a fair sample of the conceited ignorance with which a missionary has to contend.

Another difficulty with this accredited representative of Confucianism lies in the word corrupt. If they were not powerful, corruption would mean little; but, as a matter of fact, they are the rulers of China, the Emperor being a mere puppet in their hands, and hence corruption dominates the nation. This literary man, the real ruler of the Empire, stands now in a life and death struggle with all the powers of western civilization. He knows that the degrees corresponding to our M. A., Ph. D., etc., are soon to be wrested from him by these hated foreigners, all of whom he regards as Christians. You can see, therefore, how serious an obstacle the missionary finds in Confucianism's official representative.

3. Turning now to the difficulties which we discover in the system itself, we shall find the basal one to be its lack of a doctrine of God. It may be that in ancient times China worshiped a single Supreme Being. Be that as it may, it is certain that since the days of Chu Fu-tzu more than 600 years ago it has had no idea of a personal God. So deficient is the Chinese mind in true ideas concerning deity that one of the rules which nearly every missionary organization in China practically abides by is this: The Term Question shall not be discussed in the meetings of this society. Why? do you ask. Simply because there is no name expressing what we mean by God, and consequently the utmost feeling arises when good missionaries talk the matter over, each contending for the merits of his approximation to the truth. I do not mean to say that gods are unknown in the Empire, for polytheism prevails there, yet in the thought of the Confucianist there is something very much akin to atheism, save in one direction, to be mentioned later.

A difficulty naturally following the above is the false idea concerning man entertained by the Confucianist. The prevailing thought of these men is enshrined in a sentence which has been committed to memory by more persons probably than any other sentence that has ever been penned. I allude to the first six words of the San Tzu Ching: *Jen chih ch'u, Hsing pen shan*, which translated mean, "Men at their birth are by nature radically good." Mencius, who is as much greater a philosopher than Confucius as Plato was than Socrates expressed the same thought when he maintained that it is as unnatural for a man to be anything but virtuous as it is for water to run uphill. Their views concerning sinful nature in general are indicated by the above statement. That is, their anthropology, in the theological sense, is not in accordance with observed facts and does not agree with Scripture.

Naturally, a third point follows. Their soteriology is utterly wrong according to Christian ideas. With no adequate conception of

God and of sin, there is no need of a divine Savior. Each man is left to hopelessly work out his own salvation.

If time permitted we would mention as a fourth difficulty in the system, the Confucian view of eschatology which is only hinted at, however, in the classics, but this must be omitted that another more serious problem confronting the missionary may be mentioned. I refer to the magnificent ideas concerning ethics which obtain among the adherents of Confucius. The five relations of Confucianism are generally well discussed. There are, however, other and higher relations which are not touched upon at all, especially the relations between man and God. Now, gentlemen, we are to remember that just in proportion as a system approaches truth, that system becomes a dangerous counterfeit. You are therefore to be pitted against a very close semblance of truth, and must deal with excellences which are to be acknowledged. The Confucianist, blind to spiritual truths, will not much desire a Christianity which, according to his conceptions, is so little superior to his own system.

4. Let us now pass on to consider Confucianism in its broader sense. It affects not merely the few millions of scholars in the Empire who are powerful, but it affects the whole population in very great measure. It influences the life of the nearly four millions of China, and to a less degree sways the population of Mongolia and that newest Empire of Korea. It affects remotely Japan, where it is held, I am glad to say, in its very best form.

We are to remember, moreover, that included in the vague term Confucianism is a great deal of religion which we need to meet and combat still more strongly. Thus the vast populations of China are subject to the northern type of Buddhism, and this will cause you greater difficulty perhaps than Confucianism proper. Taoism fills the Empire with superstitions which prove bold antagonists in some sections. Then there is ancestral worship, the very citadel of the Chinese Gibraltar. It is by all odds the most difficult problem confronting the Church of God as it seeks to capture China's millions, resting, as it does, upon a foundation which is so entirely natural and insinuating itself into the deepest life of the people. You will find all your energies brought into play as you cope with that mighty difficulty. The above are but a few points which stand out above the others as the missionary faces China and its unspeakable needs.

II. Some partial solutions to Confucian problems.

Let us now turn to this side of our topic and see what attempts have been made to overcome the difficulties just stated and others which have not been mentioned.

1. We will begin upon the lower plane and see what the civiliza-

tion of the West is doing to meet Confucianism. War early laid its mailed hand upon the water gates of the Empire and they are held in its iron grasp. This means that the Christian missionary can live and labor freely in those great centers of commercial activity. Later other wars came upon China, and as a result the missionary was able to leave the water gates and go at will throughout all those populous eighteen provinces. Again, civilization has brought in its wake the beginnings of a railroad system, which is of the utmost importance in the speedy evangelization of the Empire.

Commerce has done much for China. When it had become fairly well developed a system of customs became a necessity, and it is probable that that service is more carefully administered, and perhaps with less corruption, than that of America. But why? Because its head, Sir Robert Hart, is a man who is absolutely incorruptible, and the foreigners under his supervision are not allowed to retain their positions if they are known to be in the slightest degree open to bribes. As a result the Chinese Empire has a magnificent object lesson in honesty and it is having a large effect upon Confucianism.

Industry has also accomplished much, especially since the Japanese war. I have traveled in provinces where, if you went down twenty feet for coal, you were in danger of striking the great Dragon's tail and bringing upon the luckless population the greatest evils. But the foreign miner comes and the mine is sunk as deep as you please without even striking the Dragon. Naturally, in such districts, that mighty system of superstition, known as *Feng Shui*, which is more powerful than anything else in the Chinese mind except ancestral worship, has been slain by the miner.

Mills of various sorts and foreign machinery to a limited extent have entered the Empire as a powerful competitor with hand labor. This at present is, perhaps, an obstacle in the way of Christianity, yet it is bound to have its effect upon a system that scoffs at anything novel.

2. Education has perhaps had a more helpful influence in counteracting the evils of Confucianism than any of the factors above mentioned. China found during the Japanese war that, in order to meet that pigmy nation of the Rising Sun, she must know something; hence, since her humiliating and costly defeat, she has permitted literary candidates to pass examinations upon other themes than those based on their Four Books and Five Classics. This was tentatively allowed previous to the war, but was never emphasized as it has been since that event. They have even gone so far as to take up questions which are not scientific in character. You can imagine how some of those candidates for the A. M. degree last fall were astonished to find on their

examination papers a request to give an account of Noah and the Flood. The most popular man in that neighborhood after that was the man who possessed or could sell a Bible. "Give us the Christian's Bible. Let us find out all that we may about old Noah and the Flood," was the demand of the day. When western science and western systems of religion are formally recognized in the examination halls, an entering wedge has been thrust into Confucianism which will do much to strike off from it its elements of weakness.

3. Let us look at another series of attempts toward the solution of the Confucian problem. It is the attempt to attack Confucianism in its high places, at its strategic points. Were you to go to-night into the world's greatest Capital—in some senses—that of Peking; if you were to pass through its massive gates—the finest in the world—on through the narrow, filthy streets to the Forbidden City, you would find in one of those palaces one of the finest New Testaments in existence. Christian Chinese women united to present to the Empress Dowager, on her sixtieth birthday, this matchless volume, and she had not had it in the palace more than an hour before a messenger went from the Emperor to the Bible Depository to secure for him a copy of the Scriptures such as common people used, and before many hours had elapsed he not only had read many pages, but had marked upon it passages which he approved of or else disapproved.

Another strategic element in Confucianism is the third degree man, and I well remember a night in Peking when a company of us Y. M. C. A. men went to the great examination hall, where we remained from midnight until the next noon, distributing to the 7,000 or 8,000 men from every province of the Empire who came up there for examination some 25,000 copies of the Christian Scriptures and other books. It reminded one of that scene described in the eighth chapter of Acts, as that afternoon and the following day men might be seen in their carts returning to the most distant sections of China reading the Word of God, as did the Eunuch of old.

Christian literature is doing much toward reaching the strategic men of the Empire. The province of Hu Nan, the great center of anti-foreign agitation, has been touched by Christian periodicals and books. To their surprise they have learned that the missionary is the truest friend of the nation. The literary Chancellor of that province recently sent to Shanghai, requesting that the Chinese editor of one of those Christian magazines be allowed to come to one of their institutions to take charge of the work there. This is a most significant fact, and shows what is being done by this agency to reach the key men of the nation.

4. But we must pass on to consider what missionaries regard as

the essential solution of Confucianism's mighty problems. God has set men and women from the Occident, in the midst of non-Christian nations, to be to them a human Logos, a living and active Word of God among them. Let these living factors set in motion all the powers possible—the school, the printing press, the hospital, the church, the power of personal influence—every agency that can be set in motion that may be used in bringing God to these people. These are the motive forces under God which are to prove effective in pulling down Confucian strongholds.

And remember that the foreign missionaries must always be comparatively few and that in a great native constituency must be found the main contingent, who are to be led to the attack by men and women from Christian lands. In the future Church of God in China these Chinese are to be most powerful. Lay your life, then, beside their lives; teach them to be men and women of God; inspire them to become the leaven which shall eventually leaven the whole mass.

Once more, see to it that the Word of God goes where even Chinese Christians cannot enter. If one had time to tell of the triumphs which have been won by the simple Word of God without a missionary within miles of that printed Word, you would say, "Thank God for the Bible Societies." And the tract is in some respects even more useful. There is one Chinese catechism and one booklet which probably have led more men to Christ than any gospel.

Let us also remember that the Spirit of God is mighty and effective. He can work through the missionary, the native Christian, the printed Word, to destroy these high places of Confucianism, and we are not to forget as volunteers, if we are going against that mighty brazen wall, that Chinese wall of difficulties, that we shall be utterly useless unless we go against it as men and women of spiritual power.

One other word. You men and women who will never see the shores of the Middle Kingdom should remember that the Church of God must stand solidly behind those who go to the field, if much is to be accomplished there. Re-enforcements are greatly needed and they must be sent to the front by those who remain. Once there, these brothers and sisters of ours must be constantly borne up in prayer as they assail Confucian citadels. A little girl of ten, now a graduate of Smith College, wrote to me once, "Every night when the sun goes down I pray that God may carry the light to you with His sun and that he may be with you in your work," and you cannot tell what a source of strength that little girl's prayers were to me. Remember, then, that the Celestial Empire is yours, if you will rise and take it in the name of Jehovah. The past, the present, the possible future of the greatest nation on the face of this globe is practically in your

hands to-night, because within your power, so far as man is concerned, lies the most potential solution of the problems of Confucianism. Did time permit I could show by statistics how strong a reason we have to believe that Christianity is really what I have called it, the essential solution of China's manifold difficulties. It is God who has placed upon your heart and within your power the burden for the Celestial Kingdom. Let it ever remain there until China's millions shall be millions obedient to Jesus Christ, our Lord and King.

THE PROBLEM OF HINDUISM

MR. ROBERT P. WILDER

What is Hinduism? A Brahman attempted to give me a definition, but before he completed his statement another Brahman contradicted him. It is easier to state what Hinduism is not than what it is. It is the residuum left after eliminating Sikhism, Jainism, Islamism and the other religions of India. Its main characteristics are the recognition of caste and the authority of the Brahman priesthood. It includes a quasi-monotheism, pantheism, polytheism, polydemonism and atheism. An authority on India, Sir Alfred Lyall, has said: "The Hindu religion is a religious chaos. It is like a troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention."

I. Its Antiquity. Two thousand years ago India had a civilization of a high order. The Rig Veda is said to date from near the time of Moses. Hinduism has grown through thousands of years into the habits and customs of the people; and in India custom is king.

II. Its Elasticity. A Hindu may believe anything or nothing, provided he conforms to the rules of caste and respects the Brahmans. "Jathay Chava thathay devah." "Where your faith is there is God." Like a rubber ball Hinduism receives all impressions and soon reverts to its former shape. M. Barth's statement is just: "Among all the kindred conceptions that we meet with, there is not another which has shown itself so vigorous, so flexible, so apt as this to assume the most diverse forms and so dexterous in reconciling all extremes, from the most refined idealism to the grossest idolatry; none has succeeded so well in repairing its losses; no one has possessed in such a high degree the power of producing and reproducing new sects, even great religions; and of resisting by perpetual regeneration in this way from itself, all the causes that might destroy it, at once those due to internal waste and those due to external opposition." Compromise is its cry and it compromises by including all rivals

within itself. It could absorb Christianity if Christians would consent to form a subcaste by themselves and pay homage to the Brahmans.

III. Its Solidity. Five hundred years before Christ a mighty upheaval occurred in the silent waters of Hinduism and the island of Buddhism was the result. For centuries the religion of Sakya Muni was powerful in India. Political prestige and a popular ethical code were on its side. But steadily Hinduism undermined it until Buddhism crumbled away and disappeared from India. Where it once towered aloft we see nothing save the stagnant waters of Hinduism. There are only three hundred thousand Buddhists in all India. Later Mohammedans overran India, but Hinduism has checked it "by the sheer force of inertia." All-conquering Islam is practically effete in India. The power of Hinduism is seen in the caste system among many Mohammedans. Often where Hinduism and Islam exist in numerical equality side by side, the Brahman officiates at all family ceremonial and "the convert to Mohammedanism observes the feasts of both religions and the fasts of neither." This Goliath of Hinduism has successfully defied both Buddhism and Mohammedanism—two of the greatest Missionary religions of the world. To-day it defies the armies of the living God.

IV. Its Fruits.

1. The Intellectual Fruits. Is not Hinduism unreasonable, since it includes within it pantheism, polytheism and atheism? Pantheism denies the personality of God and the responsibility of man. The doctrine of Maya deprives human thought of all validity. "We can neither know that Absolute One while compassed with mind, nor seek after it." The Vedanta says of the Absolute, "From whom words turn back together with the mind not reaching him." "The eye goes not thither, nor speech, nor mind. Not this, not this." Polytheism also is unreasonable. How can a thinking man believe that the world is governed by many gods, presiding over different parts of nature and fighting against each other? How can he place confidence in a religion which has a pantheon consisting of 330,000,000 idols and idol symbols? Daily he hears bells rung to arouse the deity from its slumbers and he sees the inanimate god bathed and fed. He also sees the worship of animate things such as serpents, monkeys, cows and elephants. "Should we believe or think?" said a Brahman to me. The question was pertinent in view of the unreasonableness of Hinduism. Have the masses been immersed in ignorance in order that they may blindly believe and not think? One may not teach a Sudra "for he who tells him the law or enjoins upon him observances, he indeed together with that Sudra sinks into

the darkness of the hell called *asamvrat* (unbounded)." So say the Hindu "divine" laws. What then is the mental condition of India's millions? Only one in nineteen can read or write. Of the 140,500,000 women only 543,495 are classed as literate. Even the languages of India feel the effects of Hinduism. The Hindi, one of the leading vernaculars, has no word for "person," no one word for "chastity," as applied to men, and no adequate term for "conscience."

2. The Physical Fruits of Hinduism. The poverty of the people is due largely to astrological superstition. The declaration of certain days as unlucky interferes with business enterprise. Caste also has crippled commercial progress. The Hindu law says, "An accumulation of wealth should not be made by a Sudra, even if he is able to do so." "A Brahman may take possession of the goods of a Sudra with perfect peace of mind, for, since nothing at all belongs to this Sudra as his own, he is one whose property may be taken away by his master." Such effects of Hinduism as human sacrifice, infanticide and Suttee are no longer allowed by the British Government. We should not, however, forget that within a period of four months in the year 1824 one hundred and fifteen widows were burnt alive in the neighborhood of Calcutta. Previous to 1837, that is only sixty-one years ago, about 150 human sacrifices were annually offered in Goomsur. Villages near the city of my birth were scoured by emissaries of the Hindu queen to seize girls to be offered as sacrifices on the altars of the goddess Kali. In Kattiawar and Kutch three thousand girl babies were murdered yearly. To-day we see the sad effects of this system as we study the condition of the 22,657,429 widows—13,878 of whom are said to be under four years of age; and also as we consider the death rate, which is nearly double that of England. Periodic famines and the fevers and density of population are not the only causes to make the average duration of life only twenty-four years in India, against nearly forty-four in England. Twenty-six per cent. of the children die before they reach the age of one year. In England only 15.6 is the rule. Caste feeling leads the people to protest against sanitary measures and segregation hospitals. Much of the mortality in plague and famine districts is due to caste, which is the keystone to the arch of Hinduism. Rajah Sir Madava Row has well said: "There is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted or self-created and, therefore, avoidable, evils than the Hindu community."

3. The Moral Effects of Hinduism. "A religion which does not inspire its followers with a love of justice and devotion to truth is even worse than no religion; and, therefore, purification of religion is necessary." These are the words of a prominent Brahman in Western

India. We gladly admit that there are gems of truth and beauty in some of the sacred books of India. To-night, however, we are not considering isolated truths in Hindu philosophy and poetry, but Hinduism as it exists to-day. Leading Hindus tell us, "The Upanishads do not form any part of the religion of the Hindus as it is found in their everyday life. In actual practice they are either Sivites or Saktas or Krishma worshipers. In fact, abomination worship is the main ingredient of modern Hinduism." Krishma is the most popular of the Hindu gods. His lying, thieving and immoralities are admitted by the masses. "Yatha devah, thatha bhaktah"—"as is the god so is the worshiper," is a saying commonly uttered in India. Its truth is proved by the immoralities practiced in Hindu temples. The dancing girls of Orissa memorialized the Lieutenant-Governor of Bengal "that their existence is so related to the Hindu religion that its ceremonies cannot be fully performed without them." These poor women are monuments to the moral depravity of Hinduism. The Indian Penal Code of the British Government states that any public exhibition of obscenity is liable to fine and imprisonment with the following exception: "This section does not extend to any representation * * * on or in any temple, or on any car used for the conveyance of idols, or kept or used for any religious purpose." So, according to Hinduism, that is religiously right which is morally wrong. The Hindu religion permits within its temples that which the government cannot allow in the streets.

4. Its Spiritual Fruits. A Hindu says, "A sublime inactive philosophy too long has had the sway over us, and we have seen the result. Any effort to renovate India through its sole agency is doomed to a certain failure." What has that philosophy accomplished? It has led men to doubt God's personality and to deny their own responsibility. Sin in India is ceremonial defilement, not moral or spiritual defilement. "God must be both good and evil," said a Brahman to me. Salvation means passing through a cycle of existences until one's identity is lost in deity. A woman's goal in life is to live so well that she may in the next life be a man. A man's ambition is to make so much merit that he may be born into a higher caste. A religion with defective ethics can have no spiritual uplift.

5. Its Numbers. How many are to-day feeling the intellectual, physical, moral and spiritual effects of Hinduism? We have considered Hinduism intensively. Let us now regard it extensively. Bombay Presidency has the population of Spain, Holland and Norway. The entire population of Brazil can be accommodated in the Central provinces. Madras Presidency and its native states have within them more people than there are in Great Britain and Ireland. The inhab-

itants of Sindh and the Punjab equal those of Austria. The population of the German Empire can be placed in the North West Provinces and Oudh, and Bengal has within it as many people as there are in the United States. In India we find one-fifth of the inhabitants of the world. Seventy-two per cent., or 208,000,000, of these teeming multitudes are Hindus, and are moral and spiritual wrecks on the shores of Hinduism. To-day Hinduism is working upon the Hill tribes and dragging them into its depths.

As we consider Hinduism's antiquity, elasticity, solidity, depravity and the numbers under its sway we are convinced that Christianity never met a mightier foe. Our prayer is the prayer of Jehosaphat: "We have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon Thee."

VI. Its Overthrow. "And the children of Israel encamped before them like two little flocks of kids; but the Syrians filled the country." Let us examine these two little flocks.

1. The foreign missionaries. The Protestant missionaries number about 1,600.

2. The Protestant Indian Christians. These number about 800,000. But while the population has been increasing 13 per cent. the Christians have been increasing 22 per cent. A Hindu writes thus: "Have they (the missionaries) not raised the Mahars (depressed classes) into men from brutes, whom we, with all our talk of universal brotherhood, and universal sympathy and transcendental Advaitism, allowed or forced to dive deeper and deeper into the mire of degradation for twenty centuries?" The uplifting of the masses by Him who was lifted up on the cross is impressing even the Brahmans. But the triumphs of Christianity are not confined to the low castes. The first Indian lady graduates in arts, medicine and law were Christians. In the Madras Presidency, where Christians are 1 in 40 of the population, one out of 12 college graduates is a Christian. It is estimated that out of every six converts in India one comes from a higher caste. These results can be explained only by the power of God when we consider the paucity of Christian workers and the might of Hinduism which holds the higher classes and the masses in the iron grip of caste and custom. But mere numbers cannot measure the triumphs of Christianity. God's truth has penetrated beyond this numerical horizon into the thought life of thousands of Hindus.

And now in closing I want to mention just two solutions for these problems of Hinduism.

1. Christlike Intolerance. If we wish to have these problems solved we must have Christlike intolerance. Christianity is not a religion; it is *the* religion. Jesus Christ is not a Savior; He is *the*

Savior, the only Savior. He said about Himself, "I am the way, and the truth, and the life. No one cometh unto the Father but by Me." It was this Christlike intolerance which enabled Christian missionaries in the first two centuries to conquer the Roman empire, maintaining before prince and peasant, in popularity and adversity, in life and in death: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." It was the lack of this intolerance that negated all the efforts and self-sacrifice of the Nestorians in Asia. The Hindu turns to compromise as readily as the magnetic needle to the pole. "Your religion for you, our religion for us," is his cry. He is willing to praise Christianity if we will commend Hinduism. A student once said to me, "Why should I leave Hinduism at so great a sacrifice, when Christian America is commending so much in Hinduism?" He was on the point of confessing Christ. The Hinduism he knew by personal experience from childhood repelled him, but the expurgated Hinduism of the West attracted him. It is hard for us workers in India to find that the foe is employing against us weapons forged in Christian countries. Do those who praise Hinduism study the entire system, or only the isolated truths that can bear the light of day? Is it fair to praise the good coin in the counterfeit and make no reference to the base metal? To commend the glimmer on the surface of the stagnant pool without at the same time mentioning its death-giving properties? The supreme question to-day is that so well voiced by Dr. Robertson Nichol, "Did Jesus come to proclaim a message, or that there might be a message to proclaim?" If lovingly and loyally and in the power of the Holy Spirit we insist upon the atonement and divinity of Christ and the utter inadequacy of Hinduism to save, these problems will soon be solved.

2. Christlike Compassion. A second and last condition for the solution of these problems is Christlike compassion. "When He saw the multitudes He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." Only those of us who have lived in India know how distressed and scattered these people are, how mangled by sickness and torn by sin. He, the Great Shepherd, tells us to pray that under shepherds may be provided to pity and protect these sheep. For two hundred miles by one hundred miles to the southeast of Jalna there is a district teeming with people and no shepherd. The Kanker State has none. In the Kalahandi State there never has been one. In the North Nellore and South Kistna district scarcely one-tenth of the population has been reached. Yet these places are in the best-worked Presidency of India. Of the

sixteen counties in Khandesh only five are occupied. When we turn to Guzerat we find hundreds of villages of aboriginal races, as reachable as the Fijians were, and with little or no religion to destroy. One of the student volunteers writes me that "in a few years these will have become Brahmanized, and then work among them will be like knocking our heads against a stone wall. A government official entreats us to send men there, promising every assistance in his power; and we cannot move. Why? For want of men. We have one man to do the work of a minimum of six in Surat alone." A missionary writes me from Raipore, "If we had a hundred missionaries there would be room for more." Chanda, with an area of 10,749 square miles, 2,700 villages, and a population of 690,000, has no missionary. Kaffiristan some time ago asked for teachers, but none have gone. In the whole province of Baltistan there is only one worker; this solitary laborer is praying for his people "that they may get a strong need in their hearts for the only true and living Savior Jesus Christ." Word has come from Peshawar that there is no mission between that point and Rawal Pindi, one hundred miles away. Hindus and Mohammedans are almost combining against Christianity. In Behar there are 24,000,000 and six missionaries. One of the missionaries has written me: "Quite half of this province is as much heathen as any other part of the world, having never yet even heard the sound of the gospel. The need of workers is tremendous and the darkness is awful." "Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed the sheep? * * * The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." He the Great Shepherd had compassion and gave His life for these sheep. Can we not, in the stillness of our hearts, hear Him say to-night to each one of us, "Lovest thou me? Feed these my sheep"?

The Financial Problem in Missions

Christ's Measure of Giving

Money—Its Nature and Power

Prayer and the Solution of the Problem

The Church Missionary Society's Policy

Sacrifice to Support Representatives

The Volunteer Securing His Own Support

The Relation of the Young People's Societies to the
Problem



CHRIST'S MEASURE OF GIVING

BISHOP W. X. NINDE, D. D.

It seems a strange thing, at first thought, that the progress of God's kingdom in the world should be so dependent on that sordid thing we call money. And yet the fact can not be denied. When God's coffers are overflowing with the offerings of His saints, a mighty impulse is spread through all the channels of Christian beneficence. But if their gifts be withheld or given sparingly, the hands of the faithful workers hang down, and a chilling blight falls on the enterprises of the Church. There is a growing conviction among those who have opportunity for the widest and clearest outlook that we are on the eve of sweeping conquests in the foreign mission fields, if, with spiritual resources, we can command adequate material sinews of war. Constant advance is the law of missionary success. Missions cannot stand still. If we fail to enter the new doors of opportunity we may expect that our missions will languish and possibly die.

Take Mexico as a single illustration. When the empire fell and the republican rule was restored, the great Mission Boards planted Protestant missions in the Republic of Mexico. They naturally selected the great centers of population, partly for better protection and partly from strategic considerations. But these great centers are very expensive to maintain, and progress is exceedingly slow for obvious reasons. But, after twenty-five or thirty years of faithful labor, rural Mexico is opening up to us far and wide, and ready to welcome Protestant missionaries. But the resources in the hands of the Boards are so limited that they can scarcely increase their appropriations beyond maintaining the great centers. The result is that our missions in Mexico languish, and their statistical results disappoint the expectations of their friends. The same facts exist in the mission fields in the great pagan nations.

The inability of the Boards to supply the adequate resources is not due to the poverty of the churches. The churches are rich, aboundingly rich. The Christian people of this land are the intelligent and the wealthy modicum of the whole population, and the yearly advance in the wealth deposited in the hands of the saints is so enormous as to be verily startling. That branch of the Christian Church to which I belong is considered one of the poorer of the denominations. Our wealth per capita is much less than that of several

of our sister churches. One of our leading ministers made the remark in public, in my hearing, that probably there were not more than 300,000 really rich people in our branch of the Methodist family. Well, I said to myself, if we could find a church with a membership of 300,000, composed exclusively of rich people, what might we not naturally expect from that church in the way of wide-spread and lavish giving? It is a painful fact, Mr. Chairman, that the great majority of professing Christians probably never contribute a penny or a prayer or an interested thought to the world's evangelization. And the larger number of those who do give, give in small sums; they give the mites and the farthings. Well, may the Lord's blessing be on the small givers, if they are doing the best they can. I once heard the remark made that the great charitable enterprises of the world are maintained by associated poverty. I have never forgotten the remark. But the man who gives the small sum merely as an excuse to avoid giving the larger amount, in some decent proportion to his ability, may not expect God's blessing upon his gift. Of course we have our generous givers, generous according to our moderate standard of giving. And here and there we have the great givers who stand out like giant peaks amid the foothills in a mountain district—great givers, who first give themselves unto the Lord and then lay all they possess as a tribute at the Master's feet. God multiply the great givers! I have in thought one of that kind. He is a large manufacturer; it is said that he has a dozen or fifteen stores in the city where he lives. Eight or nine years ago the man was converted, and united with the Christian Church, and I hear from time to time of his lavish giving, pouring out his wealth for the building of churches, and paying the debts on mission churches. Some time ago his pastor was in his office, and he observed on the face of a desk these letters: "M. P." What could they stand for? His curiosity was awakened. Said he, "My friend, what do the initial letters on that drawer mean?" Said his friend, with characteristic modesty, "They stand for 'My Partner.'" He had taken God into partnership with him, and God's drawer was never empty.

Mr. Chairman, what we need to-day is a new gospel on the uses and abuses of wealth. I don't mean that we need more preaching against the sin of covetousness, but we need more preaching on the beatitude of luxurious giving. I have sometimes wished that I were a rich man myself; I never shall be, I am doubly sure of that. And yet, if it were not for the tremendous responsibilities that accompany the possession and expenditure of great wealth, I would like to be a multimillionaire. The editor of one of our religious newspapers, who wanted to print a symposium, invited me to give him a written answer to the question, "What would you do with it if you were worth a mil-

lion?" Well, the very supposition fairly staggered me. I said, "I never shall be worth a million and I don't know what I should do with it if I had it. I think, sir, I should give it all away." And yet possibly I should change my mind. Mr. Spurgeon speaks of a farmer of his acquaintance who told him one day that in the winter he sometimes felt like taking his scythe and going into the meadow and mowing down the tall grass; but when the mowing season came he was in a different mood. It may be if I had a million I should be as stingy as some of those rich men who have been vexing my righteous soul for years. But I think I would like to try it.

I believe we are going to have a new race of rich men. I think I see the tokens in the moral heavens. I believe the rich men of to-day, especially the Christian rich men, are not disposed to defy the public sentiment that is gaining momentum every day. Now, it does not mean that a man shall be an anarchist or a communist to ask what right has anybody to vast accumulations of wealth, simply that they may be crystallized into uselessness or dissipated for merely selfish ends. And public opinion is a growing power, which has a thousand voices; it is voiced in the pulpit and from the platform; it is voiced in the newspaper and in the magazine. Its voice is heard in social circles and on street corners. And then there is a growing feeling, among our young men especially, a growing sense of the uncertain tenure of great wealth. It is a remarkable fact, the small percentage of business men who are permanently successful. Most of them sooner or later go to the wall. Years ago a young man came from the country to New York City. He speedily acquired city ways. He entered into business, and everything he touched seemed to prosper. He rapidly acquired wealth. He became the controller of railways and steamships, and his name was great on 'change. But in an evil hour disaster came and swept away all his fortune. And in his grey old age Daniel Drew stood up and said with touching pathos: "I possess absolutely nothing but the clothes I stand in, my Bible and my hymn-book." And how many parallels of that case do we find all through the country?

And then the words of Jesus are to-day being read by multitudes with a freshened interest. Men are taking Christ's words with a literalness that is surprising. And when the lips of Jesus say, "It is better to give than to receive," multitudes of aspiring young men are asking if there is not something really better to be gotten out of wealth than mere display or the enriching of a family through great endowments. Is not the burden on every truly Christian disciple to give himself and all that he possesses into the hands of Jesus Christ,

and to use his holdings as a steward of his Lord, and not as the proprietor of his wealth?

I think we ministers have made a mistake in one thing. I like to be modest in making this statement, and yet it is a growing conviction with me. We have been lamenting from the pulpit and in private what we call the business frenzy of the times, and we have been preaching the gospel of moderation, and saying to our stirring and enterprising people, "Be serene and quiet; be content with such things as you have; quit this haste; sit down and be contemplative." And yet our words are powerless, and they will be powerless. These young men who feel the business spirit to their very finger-tips cannot understand that kind of teaching. Ex-President White, in that remarkable address which he delivered some time ago at the 25th anniversary of his class in Yale College, entitled "The Message of the Nineteenth Century to the Twentieth," deploras what he calls the spirit of mercantilism that is absorbing our young men; and he cries pathetically: "Where are the great poets and the great painters and the men of philosophic and poetic and literary power and genius to come from, who shall take the places of the great names of the past?" Well, friends, we cannot reach the difficulty in that way, and it strikes me that rather than to rush in front of the panting steed and throw up our hands and be run over for our pains, it were better to put a new motive in the saddle. Oh! it seems to me that the Elder Brother sometimes comes to these active, busy Christian young men and says to them, "Listen to me; that business appetite and habit of yours is not necessarily wrong. It may be your talent for service. I have great plans, vast enterprises, for bringing this world to my feet. I need vast outlays of money. I need your business capacity and your practiced skill and your tireless efforts. Come with me, enter into my councils, sit down on my throne, become my partner." And when a business man heeds that voice, his conception of business is revolutionized, his whole business life is transformed; the line between the sacred and the secular vanishes forever. Everything to such a man is sacred. If he is a merchant the goods on his shelves are sacred, the stores in his warehouse are hallowed. As he sits down to write business letters an unseen form is bending over him. That man's business pressure will never clash with his religious duties. He will be the same man in the counting room that he is in the prayer room, and such a man will henceforth walk the marts of trade as he would tread the aisles of the church, in garments of spotless white glinting with the benediction of God. May God raise up a new generation of such-like Christian business men!

MONEY

REV. A. F. SCHAUFFLER, D. D.

My theme this morning is summed up in one word; and that is "Money." The wise man says, "Money answereth all things," and he never said a wiser thing than that.

I am not going to speak to you this morning about bimetallism, nor am I going to give any definitions with regard to what money is from the standpoint of the political economist. I have got a definition of my own that helps me, and perhaps may help you, to understand a little of the importance and the blessedness of money. My definition of money for my purposes this morning is simply this: *Money is myself*. I am a laboring man, we will say, and can handle a pickaxe, and I hire myself out for a week at \$2.00 a day. At the close of the week I get \$12.00 and I put it in my pocket. What is that \$12.00? It is a week's worth of my muscle put into greenbacks and pocketed; that is, I have got a week's worth of myself in my pocket. Or, I am a clerk and I hire myself out, being an intelligent clerk, at \$20.00 a week. Saturday comes and I get my pay, and, when I put that in my pocket, I pocket a week's worth of myself as clerk. Or, I am a merchant, and I have larger affairs; I have the handling of many clerks and require a higher brain power than that of the ordinary man. At the end of the week I strike my balance-sheet and find I am to the good \$1,000. That is a week's worth of the merchant, a higher grade of intelligence. But, my name is Edison and I toil with a brain of extraordinary power, and I complete an invention, and at the end of the week I sell the invention for \$50,000.00 and pocket the check. That is a week's worth of the highest inventive brain that there is. But it is all the same anyway. The muscle man, the mind man, the genius, when he gets his money, is really getting the result of his own labor in the shape of cash.

Now, the moment you understand this you begin to understand that money in your pocket is not merely silver and gold, but is something *human*, something that is instinct with power, because it represents power expended. (If you are not earning any money of your own, and your father is supporting you, then you are carrying that much of your father around in your pocket.) Now, money is like electricity; it is *stored* power, and it is only a question as to where that power is to be loosed. I have got my tremendous batteries with storage power, and say to myself, "Here is this enormous potentiality stored up, doing nothing, but capable of marvels. What shall I do with it?" I want to illuminate my house, and so make my attachments, turn on the buttons, and the house is lighted. That is not

what I want, perhaps; I want to run a sewing machine or a pump. I change my attachments again, and from the same storage battery run my little machinery in my house. That is not what I want; my desire now is changed, and I want intercommunication. I change the attachments and have my telegraph and my telephone. But that is not what I want, perhaps. I have got a tremendous crick in the neck, and the doctor says electricity will cure it. I change my attachments again, get my wet sponge and rub the cords of my neck, and electricity is imparted and the pain disappears. But that is not what I want. Here is a man who is guilty of murder and has been tried, convicted and sentenced to death, and I want to kill him. I set him in the chair, put on the bands, touch the button and he is dead. What a marvel, what a marvel, I say, is this storage battery for illumination, for intercommunication, for therapeutics, for death! That button governs the whole because it is the governor of a storage power.

Money is stored power. It can do nothing simply as stored power; it is stored that it may be loosed again. How shall it be loosed? That is the only question! Now, the young clerk who has got \$20.00 as the result of his week's wages, if he has heard an address similar to this, so that he is instructed, says, "I have got a week's worth of myself in my pocket; how shall I loose it?" One young man, being rather of an intellectual type of mind, goes up to the Y. M. C. A., buys a season ticket and looses that much of himself into the educational courses of the Y. M. C. A.; that is, he is pouring his power back into his brain. That is good.

Another young man has a mother up in the country, who has toiled for him while he was a boy, and she is now a widow and poor. Saturday night he writes to her and says, "I remember how you toiled and sacrificed for me when I was a boy. Enclosed you will find a ten-dollar bill. Please use it for some extra comforts for yourself." He is pouring a half-week's worth of himself back into his mother's lap. Blessed be that boy who looses himself on the hills of New England while he is toiling on the Bowery in New York! Another young man hears of the tremendous reduction in foreign missionary work, by reason of the decreased liberality of the Church at home, and he hears of some teacher in India or colporteur in China who can be kept up in his work by a moderate gift. He makes up his mind that he would like to loose a week's worth of himself in China. He will never go to China, but by this use of money he can transplant a week's or a year's worth of himself to China and loose it there for the Kingdom of God. So he sends his money to the missionary Board. And another young man comes home with a week's worth of himself in his pocket, and he goes

out on the Bowery, and Saturday night, in drinking and gambling and pool-playing, loses a week's worth of himself to kill himself. He is committing suicide with the stored power that he has got. Aye! there are more suicides than those who use pistols, poison and knife. There are those who are morally committing suicide, and they do it because they have stored power, self-power behind them, directed against their own heart, conscience and life.

Now, if what I have said be true, you begin to see what a change comes over our view of money as we put our hands in our pockets and feel what there is there. My brother, it is power there is there; it is your power. And where are you going to loose that power? That is the only question. It is a very serious question indeed, because with the Divine blessing on this power that we store and then loose, there may come such results as shall cause us to marvel here and to praise God through all eternity. There are ways and ways of loosing financial force. It is startling sometimes to go behind the surface of things.

The first man in New York State who was executed by electricity was a man by the name of Kemmler. He had murdered his wife. The state tracked him and tried him. The case went up finally to the Court of Appeals, and at last the end came. Kemmler was condemned, sentenced, and sat in the chair; the button was pressed and Kemmler was dead. I had investigations made to find out what the cost was to New York State from the beginning of that business until the day the button was pressed. All told, figuring carefully, the cost was \$100,000.00. At the beginning of that business a dead woman, Kemmler's wife; at the other end, a dead man. Two coffins, one at the beginning and one at the end, and between those two, \$100,000.00 of state money spent—my money, your money, the taxpayer's money—and at the inception and the completion of it two coffins! Pretty expensive is justice! It is the most expensive thing I know of—pure unmitigated justice! It is terrific!

Some years ago there came on to New York City a young man, who shall be nameless, but I personally know him. His sister had been ruined in California by a young fellow, and on her deathbed she said to her brother, "He ruined me. You follow him; you kill him;" and she died. He came on to New York ready to kill the betrayer of his sister. One of our missionaries was preaching on the corner of the Bowery and Broome street, and this young man came along in that great Mississippi River of human flotsam and jetsam and stood and listened. He was touched by God's grace, through the words of the missionary. He followed the missionary down to the church and, to make a long story short, he was converted from the crown of his head to the sole of his foot. I never tell a story of conversion, my brothers,

until years have proved it; I never tell about a man converted yesterday. Let him run a year and then I will talk about him. This was some seven years ago. When the missionary at first began to talk to him he said, "It is no use. Dear me! there is the pistol, and I will do it." That pistol never went off, and the betrayer of that man's sister never was killed. There was not a coffin at the beginning of this transaction. As soon as he was converted he went over to Germany to complete his education, because he was not a bum, but was an intelligent and well-to-do young man. From Germany he wrote that he had in Berlin started a little mission where, he said, "I am trying to do for others what was done for me at the corner of the Bowery and Broome street." Last spring this man came back to New York and came into the office. I said, "How are you?" He said, "All right." "Is your flag high still?" "Yes," he said, "it is still high." "Well," I said, "as you go out west, to the Pacific coast, nail it, and never let that flag come down."

I made a little examination to see how much it cost to convert that man. I don't mean of Divine grace, for that cost Calvary, and I cannot figure on that. I was dealing with my little arithmetic of dollars and cents. Five dollars would abundantly cover all the proportion of expense for the conversion of my friend. Supposing that the gospel of the grace of God had not been preached on Broome street and the Bowery that day? Supposing my friend that night had met the betrayer of his sister and the bullet had flown and the man dropped? Then the state would have gone at its business of detectives, courts, juries, appeals, and then finally the electric chair; then a corpse at the beginning, a corpse at the end, \$100,000.00 between, and hell fuller. That is what would have taken place, and that would have cost \$100,000.00 to the state. But, by God's alchemy, on five dollars given, and a consecrated man's preaching, the state has saved \$100,000.00, one man has saved his life, and another is converted and becomes a missionary at the close—and all because someone gave \$5.00 and God's blessing rested on that. Heaven alone can tell, and eternity only is long enough for the story of what the loosing of somebody's individuality through a five-dollar note did for my brother on the Bowery!

I tell you, my brothers, it makes me feel tremendously serious when I understand what potency there is in a five-dollar bill with God's blessing, and how the Church of God, sending out its gifts, and adding to its gifts its prayers, can do miracles on miracles for the salvation of the world. When I understand that, then I begin to say, "O Lord, what a blessed thing is money! I will not call it trash; I will not call it sordid, or filthy lucre. I will call it the gold and silver that belongs to Almighty God which, with the blessing of Almighty God,

can work the works of righteousness. And I tremble when I think of this matter of a million. I don't ask God to give me a million. If He should give me a million I should feel more sober than I do to-day, because the longer I live the more I see it requires, not ordinary wisdom to handle your money right, but divine wisdom. If I had a million I don't know what I should do with it. Without God's blessing I should work ruin with it, though I gave every last penny of it away; because I haven't wisdom enough to direct the channels into which one million or even half a million should go. What I am coming to is this—that this matter of the stored potentiality of myself in my pocket is so very serious that I need God's Holy Spirit to guide me in it. See, I cannot loose a week's worth of myself in one minute here in personal effort. I have got to give minute by minute of personal effort. But when it comes to the matter of loosing my stored power in money I can loose my stored power of a year in one minute. That is a tremendous force, and I need, therefore, Divine guidance in the loosing of that which belongs to me.

Now, when I went in the ministry, as soon as I had any money of my own I said, "O Lord! one-tenth shall be Thine," and I thought I was doing all that I ought to do when I said that. I preached that, and I have practiced that all my life, but, dear me! that is a small thing. One-tenth is what Jacob gave, and are we not better than Jacob? However, I met a consecrated Christian woman once in New York and asked her about this matter of money. She said, "I used to give one-tenth, but I have got beyond that, and now I ask the Lord, for every dollar that I have got, 'Lord, what shall I do with that dollar?'" That is better than my tenth. I dropped my tenth like a hot iron that day, and I will never again take it up. Again, there is a larger liberty than that of one-tenth, and that is the liberty of all that God calls for. Sometimes He will call for a fifth. Give it. Sometimes He will call for a quarter. Give it. Whatever He calls for, give it, brother. The gold and the silver is not mine; it is His. When He who is the owner of it calls for it, give it; don't hold it. Oh, we need a change of view in this matter of money. We need to realize honestly and truly that it is more blessed to give than to receive, that it is sweeter to say, "Lord, here it is," than to say, "I will hold it."

The average idea of giving is expressed by what a New England deacon once said to me. He said, "Fred, why do they always play the organ while the collection is being taken?" I said, "I don't know." He said, "I have thought of it a good deal. I think it is to soothe the feelings of the people." That used to strike me as rather funny; it doesn't any more. Soothe my feelings when I am giving my stored-up wealth to my Jesus? No, I thank you, they don't

need any soothing when I am giving to Christ what Christ gave to me. Soothe my feelings when I am giving money here to be loosed in China, to be loosed in New York on the Bowery, to be used in Cleveland in the Friendly Inn, to be used anywhere for the glory of God? No, thank you! I don't need any music, unless you put on the full power of your organ to play a triumphal march that will give vent to my feelings. They need no soothing when I am giving to Jesus.

Do you see what a blessed, what a solemn thing this giving is, this giving of my stored self to my Master? Surely we need, in the matter of giving, consecrated thought as to where to loose ourselves, earnest prayer in the guidance of the choice of where to loose our stored power, and earnest prayer to God to add His blessing to the loosed personality in this money that I have sent abroad, that there may come a tenfold increase because of my personal power that I have sent. When we think of money that way, and pray about it that way, and give in that way, and tell others of it, then we will have the Church of God saying, "Hasten the collection in the church, quick, let the ushers pass down that we may loose ourselves for Jesus' sake, and send our stored power the world around for the sake of Him who gave Himself for us." That is consecrated use of money.

PRAYER AND THE SOLUTION OF THE MONEY PROBLEM

REV. H. C. MABIE, D. D.

Mr. Chairman and Beloved Brethren: Dr. Schauffler, who has just preceded me, has brought us to the root of the whole practical matter, viz: How shall we produce a willingness on the part of him who has so much stored energy in his possession so that he shall relate it to the great purposes of God in human redemption. Multitudes of expedients are suggested—they are on the lips of every thoughtful man or woman, young or old, in these times of financial stringency—in respect to the support of these great missionary enterprises. But I suspect that after all the ultimate answer will be found in the thought that underlies our theme, viz: That we must be taught again as the disciples besought their Lord to teach them when they said, "Lord, teach us to pray." For when we shall learn to pray we shall learn to do all other things in consonance with the plan and purpose of the Redeemer's kingdom.

Our attention was called, I think, on the first evening of the Convention to these two mottoes that are displayed upon these balconies, and the remark was made that yonder motto, "The Evangelization of the World in This Generation," expresses the height of that which

is preposterous and presumptuous, until we couple with it this companion motto or text of divine inspiration, "Thy people shall be willing in the day of Thy power." My thought will be confined to some of the implications of this latter motto, that great utterance in the Messianic Psalm, the 110th. The problem before us is how to produce a spontaneity of the right kind in regard to the translation of the power that is in the pocket into spiritual results. The pivot word in that text is the word "willing." And our hope and thought is that prayer will produce that willingness that will result in a new spontaneity toward God and humanity.

You will agree with me that the individual soul is saved only in so far as there is developed in it a new spontaneity of devotion, faith, love, reverence. The Church is saved only to the extent that there is a new spontaneity there, so that the soul can say, as our Redeemer said in the 40th Psalm, and as quoted in the 10th of Hebrews, "Lo, I come to do Thy will, O God (in the volume of the book—literally in the heading of the scroll—it is written of me), to do Thy will, O God." The title of the book which Jesus Christ wrote as the Incarnate Word was, "I delight to do Thy will, O God"; and every chapter and line and word in that scroll was written to that keynote, "I delight to do Thy will, O God." The races of men will be saved when they will have that spontaneity of action, and in harmony with Christ will exclaim, "We delight to do Thy will, O God." Our theme then is not as to what expedients we shall employ to extort the unwilling offering, wherewith we shall tax the Church of God and compel the payment of unwilling offerings; the question is, how shall we produce that spontaneity of giving that will say, "I am willing, not only that my heart's love, but that my accumulations of property, whether they be great or small, shall be held in delightful and willing and cheerful devotion to Jesus Christ my Lord and Savior." I think the solution to that whole question of willingness is in that last phrase, "in the day of Thy power." That is what we are praying may come in; that is my hope for this great Student Volunteer Movement, and has been from the beginning, that it was born in prayer, that to this hour it has been cradled and nurtured pre-eminently in prayer, beginning perhaps in the student's chamber, where, all by himself or with one associate, the soul was stimulated before God and was re-formed in relation to this problem; and later in the larger room, when there were gathered perhaps one hundred souls, who can look back and say, "That was a day of Thy power."

The thought at once suggests to my mind that companion thought in the eighteenth chapter of the Gospel of Luke, in which the Savior speaks of "the days of the Son of Man." Without going

into any careful exegesis here, I may throw out my thought, my conception concerning that phrase: Christ, referring to the days of the Son of Man, had in mind no one day of twenty-four hours, in which He wrought some great miracle, but some occasion when He passed some great determinative crisis in his career, as our archetype, our second Adam. The hour of the temptation was one of those days. After the forty days of the onslaught of Satan's power Satan found nothing in Him, and the angels appeared and strengthened Him. That was one of "the days," when He was tempted to take the throne, to usurp an earthly rulership among men. These occasions came again and again, until at length in the resurrection morning the consummation was complete and established forevermore, and He was authorized to send down that Ascension Gift, the Spirit of Power, to which Mr. Meyer referred so powerfully in the first day of the convention. Now, my thought is that, as in the experience of Jesus, those days of power came, that established Him with greater force and positiveness on the human side of His being as the Son of Man, impelling Him Godward and heavenward, standing in every one of those crises stronger and stronger, and with a will that was set more unchangeably than the power of gravitation toward His heavenly Father, so the children of God, by some similar process, must pass through these experiences of days of the Son of Man, days of Divine power, only through which souls become divinely "willing."

What has prayer got to do with this? Just this, that prayer, primarily, whatever else you may say of it, is readjustment to God. Prayer, in its fundamental conception, brings with it the thought of submission to the divine authority, control, plan and program. It implies fellowship, it implies entreaty and supplication and intercession, but all only to the extent that the mind has gained the clew to that Divine plan and purpose. "Thy people shall be willing in the day of Thy power." From the beginning of God's dealing with our race until now, those days, those crises, those experiences have come and come and come again in the old economy and in the new.

Take two or three Biblical instances. Recall Isaac laid upon that altar, given up unto death, from which he was received back as in the figure of the resurrection. But henceforth that life of Isaac and all that was to come out of it, the entire spiritual seed that was to have its calling and election in Isaac, was on resurrection ground. It was a day of God's power in the patriarchal age. So Jacob at the ford Jabbok. Have you not coupled Jacob's release of his grasp on property with that great transition which he called his Peniel, when he saw God face to face, and his life was preserved, "saved alive"? His quarrelsomeness perished that night. The old athlete in him was crucified with Christ.

And the next morning, a cripple as to his athletic strength, but with the power of a moral athlete, his whole relationship to God and to history was changed. It was a day of God's "power." It was on that day that for the first time the grasping spirit of the sharp-practicing Jacob was relaxed, and he sent drove after drove from his ill-gotten flocks in the way of presents before him to meet his brother Esau, as much as to say, "I am from this hour no longer to be known as a grasping man, but as one who waits to restore wherein I have wronged, as one who holds his property together with his whole personality, as crucified to the self-life and as living in a new resurrection power."

So, coming to the New Testament; when that master publican went home with Jesus of Nazareth that day it is recorded that, as the Savior entered the abode of Zaccheus, the publican took his stand and said, "Behold!" as if saying, "here is a new thing under the sun in my life. The half of my goods I give to the poor, and if I have wronged any man I restore him four-fold." His grip on property was released on that day of the Savior's power. Come to that feast in Bethany: How elated is the company as they sit around that table with the Lord and the risen Lazarus! But there is one who has forgotten the festivity. Touched with a singular devotion, she has stolen away to her chamber and laid her hand on the precious alabastron, and at the Savior's feet she breaks the box and pours the contents on His feet. The disciples say—some of them—"What a waste!" "No," said Jesus, "she has wrought a good work, a seemly work, a beautiful work. It is the most appropriate expression of human character that has been made here this day." It was a day of the Savior's power. She was "made willing" in the day of that power.

How this has been wrought out in missionary history! Let us not overlook that William Carey, in connection with all his splendid personality, his scholarship and spiritual gifts, in the course of his missionary career contributed more than \$230,000 in money to the mission work. But it never would have come without a day of God's power in his experience of life, never. Look at John G. Paton, grand old hero! As one of the survivors of the days of the acts of the Apostles, we think of him. There was a profit of \$70,000 coming to him in his own proper right, as men view rights, in the way of profits from his biography. But he laid the whole of it on the altar of the missionary society that had sustained him, and said, "Pass on the bread of life to my brethren in the South Seas." Days of God's "power" precede such giving as that.

Shall we bring it nearer home? Bishop Ninde referred to one of the great givers. I think of some such who have stood in close relation to the Mission Board which I have the honor to serve, and

they are not those who have given large amounts, but those who, out of some experience of the Divine power, have expressed a willingness that must have come from the throne of the Savior at the right hand of the Father. I think of one, three months ago the wife of a simple country pastor in the State of New York. The pastor's heart was wrapped up in the cause of missions, and he stayed in this country simply because God's providence had prevented him from going across the seas with some of his classmates. But that widow, on receiving the little life insurance of three or four thousand dollars, sat down and wrote her check for five hundred dollars of that insurance money, and sent it to our Board and said, "He would have liked it thus, and I share with him." That widow, in laying her husband in the dust, had also seen "Him that lived and was dead, and behold, He is alive forevermore." A day of God's power preceded that gift of hers.

This is my hope concerning the solution of this problem. I have had time but to hint it, but my trust is that these little praying bands that are in these seminaries and colleges and academies and on the hillsides in vacation time, and in the Christian homes where godly parents live who are glad to lay their firstborn sons and daughters on this altar, who with the gift of their sons have given themselves—who having known days of God's power will initiate a new willingness to use property for God on the part of the Church of the future; my trust is that through new days of Divine power a style of giving that will become a holy fire communicating itself from altar to altar, from fireside to fireside, from school to school, from denomination to denomination, from land to land, will be brought in until that great world-Pentecost that must yet come shall be at hand.

One of the most encouraging notes that has been struck in my ears in conversation here with some of these beloved leaders has been the spoken purpose to form in the various parts of the land bands of godly laymen, men who have already known these days of God's power, who have had this new spontaneous delight in laying their offerings on God's altar, who will enlist others to this type of giving I have indicated. I pray you, every representative of God's Church, however poor or weak, get together in some chamber a little company to pray, and persist in it, persist in it. A few days ago one of my associate secretaries was telling me of the origin in Cincinnati years ago of a great revival in which toward the end of that work 250 souls received the hand of fellowship at one communion; after that revival the pastor could not rest until he made diligent search to ascertain where was the secret spring from which the great revival probably came; and he traced it to an upper room where a poor widow, bedridden for years, had agonized for that revival, communing with

God through the night watches and for continuous weeks. And her daughter had been brought with the mother into the same fellowship of power. It was the opinion of that pastor that there was a flow of power proceeding from that little room that was felt in the great revival. That sort of thing in some form, in many forms, we must prepare to engage in, if we are to see the money power of this land set free and devoted to this sacred enterprise of sending the gospel to all the earth. "Thy people shall be willing in the day of Thy power." For when that day of Divine power shall be experienced in our souls, and the new willingness shall be by the Divine Spirit engendered, then we shall be eager for the contribution box, then we will be charged with positive force, and we shall lead our respective churches, colleges, and schools, having at least found the clew to the solution of the Money Problem.

THE CHURCH MISSIONARY SOCIETY'S FINANCIAL POLICY

MR. DOUGLAS M. THORNTON

Fellow Students: It seems to me that we have reached a point at this meeting where we must put into action the principles that we have heard. We have been led, step by step, first of all to see the need of a true motive in all our giving. We have then been shown most solemnly the power that man has to give; and we have just been told of the link between human and Divine power, namely, prayer. Now, how is that prayer to be turned into works? Let it be by the prayer of faith. I plead to-day that we not only pray, but expect the answer to our prayers. And I want to give you a mighty illustration of the way God has answered prayer during the last ten years in one of the most conservative and largest missionary societies in the world.

It will be well to make a statement leading up to how the Church Missionary Society adopted what has been well called the faith policy in missions. There were many causes at work. One of the greatest of the causes was the contact that the leaders of the Church Missionary Society had about twelve years ago with the leaders of Keswick Convention. Some of them met there with an atmosphere that they had not met with in their experience before. That atmosphere was the atmosphere of unbounded faith; a faith after the spirit of I. John v., 14 and 15: "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." Thus it came about that in the Jubilee year of the Queen's reign, the Church Missionary Society decided to

accept unconditionally all offers for service from those who they felt, after due examination, were spiritually qualified for the mission field—both men and women.

Now, I have been asked by one of the secretaries of the Mission Boards on this continent what was the position of the society when they took that step. I have here the complete statistics that have been drawn up for me by the secretaries of that society, and would like, therefore, to put them before you.

In 1887 this was the statement of accounts: The general income amounted to £207,745. There were also special funds not available for ordinary purposes of £26,846, and, therefore, there was not much in reserve to encourage them to go forward in the spirit of faith. They had just cleared their balance—they had, I think, a balance of £10,000 on that year. In this condition of affairs they adopted this policy.

What was the result of ten years' work? The ordinary income of the society increased by nearly £30,000. In addition to that, appropriated contributions were handed in which amounted almost to £60,000; that is, not counting trust funds, which are liable to go up or down as the years go by, the income of the society increased by £90,000 a year in ten years, in answer to the prayer of faith.

And how did it work out, first of all in the Church Missionary house, and secondly in the home field? It was found necessary to double their staff, so much so that, instead of ten secretaries and assistant secretaries in the house, they now have nineteen to cope with the work which necessarily was incurred by their enormous increase of operations. They more than doubled the literature that they issued; the monthly literature in circulation changed from 880,000 copies per year of monthly magazines to over 2,000,000 copies a year; so that from end to end of our country there are people now studying missions as never before, month by month. I have with me the exact circulation of the various missionary papers. At the present time the "Church Missionary Intelligencer" has a circulation of just under 50,000 copies a year; the "Gleaner" has 882,000 copies a year, the "Children's World" has 612,000 copies a year, the "Awake" has 444,000 copies a year. And each of those is meant for a particular class of readers. So that you see that during that ten years there has been, as it were, a new life put into the society and its operations, and there is a vast increase in the number of those who take an interest in the society because they have things put before them in a way which they can understand and appreciate. Again, the occasional literature of the society has increased enormously. They have had to get out pamphlets and booklets by the fifties in order to meet with the growing need.

This policy has also been blessed of God in the increased number of offers for service on the foreign field. During the year 1886-7 there were 82 such offers. During the year 1896-7 there were 200, including 109 men and 91 women. The acceptances during the year 1886-7 were 34 men and women. In 1896-7 they were 156, thus divided: For immediate service, 47 men, 38 women; for training, 18 men and 53 women. Then again, with regard to the increase of missionaries' agents. It is interesting to notice that one native bishop has changed to two, 255 native clergymen to 341; native agents, male and female, from 3,505 to 5,319. But what is most striking of all is the number of English missionaries that are now on the field as against those that were on the field ten years ago. There was special prayer made by several friends of the Society about 1890, three years after this step was taken, that before the close of the century a thousand missionaries might be led to go forth. Listen how that prayer of faith is being answered. Ten years ago there were 319 missionaries on the field. Those now have increased to 1,013. Add to these the 156 accepted, and you will see that the numbers will soon mount up to the thousand, while we have yet two years to run.

I think I have already demonstrated that this policy of faith, faith which is backed by men of business—those who are men of sound mind and reason, but yet they have been led of God to take this step—has already led to the enlargement of the operations of the society more than twofold within ten years. This is one of the things that led me to offer to this society. I am now thankful to say that I am an accepted member of it, and wish to go forward in the spirit of their work. But I put it before this audience, cannot on this continent this spirit be widely introduced, and, where it is already in existence, developed greatly through the years to come?

SACRIFICE TO SUPPORT REPRESENTATIVES ON THE FOREIGN FIELD

MISS MARGARET W. LEITCH

Our Lord Jesus could not save this world without sacrifice, and we cannot come into true sympathy and union with Him without sacrifice.

There must be numbers graduating from the schools and colleges of America, who could go as missionaries at their own charges. The average salary of a missionary is about \$500. Anyone with an income of that amount could meet his own support, and go out under one of the regular Boards as an honorary worker. What reason is there that

anyone who has an income sufficient to meet his own support should ask for a salary from a Mission Board? I understand that in the China Inland Mission about one hundred missionaries are self-supporting, or are supported by friends. In the Church Missionary Society and other British societies a considerable number are self-supporting. Some of these, who are possessed of large means, are supporting a number of other missionaries, and some are supporting the whole work of a station. It is an additional proof to the heathen of a man's sincerity that he meets his own support.

It is surprising to notice how few American missionaries have offered to go out at their own charges. There must be many among the volunteers who could do this. What reason has one to believe that he has truly consecrated *himself* to God if he has not consecrated his *means* to God? There must be many families who could support one of their own number as a missionary. For ten years two sisters in Edinburgh, one a teacher and the other a milliner, have supported a sister who is a missionary in Africa. They are perhaps making as much self-denial in giving as she has made in going. The *three* are missionaries.

A lady in this country, who is living in a very simple home and is doing her own housework, is providing the whole support of two missionaries in Ceylon—Mr. and Mrs. Hieb. Mr. Hieb is the general secretary of the Young Men's Christian Association in Ceylon, and God is using him to do a wonderful work among the students in the higher educational institutions there. He has been the means of spiritual blessing and quickening to many of the native workers, and through his influence some of the brightest young men and women have been led to consecrate themselves to Christ and to mission work among their own people. The lady in this country, who is practicing daily self-denial in order that she may provide his support, is through him multiplying her life an hundred-fold.

One is reminded of that lady in the west who said that she was able to serve the Lord twenty-four hours a day. Some one said to her, "How do you do that?" She replied, "I try to serve Him twelve hours while I am awake, and when I go to sleep at night I have a missionary in China whom I am supporting, and she serves Him the other twelve." In this way she was living the life of the angels, for we are told they serve Him day and night.

I know a missionary lady who has labored for many years in India. For a time she was the only missionary residing in a large district. I said to her, "How is it that you have had so much blessing, so many conversions, while you have been working all alone?" She replied, "No, I have not been working alone. There are three of us, but two

are living in America. One of these meets my whole support, the other writes me a letter every week, and they both have promised to pray for me by name every day; so there are three of us working here." How many there are in this land who, by means of a personal substitute, might be really working in some heathen land!

I know a business man in New York state who resolved, when a young man, that he would carry on his business for the purpose of promoting the coming of Christ's Kingdom. His business has grown and prospered until it has assumed large proportions, but he and his wife and daughter continue to live in the same six-roomed cottage, and with the yearly profits from his business he is now supporting forty home and foreign workers.

There were two servant girls who attended one of our meetings. The next morning they gave five dollars each to the lady in whose house they worked and asked her to give it to us for the work in Ceylon. The lady brought the money to us and said, "This money was given by my two servant girls. I don't think they can afford to give so much, and I told them so." We asked, "What did they say?" She replied, "Oh, yes, we can; we can go without something." They could go without a new dress or a new hat, perhaps, but they could not go without a share in Christ's work; they could not go without communion with Him; they could not go without the blessing they would receive in their hearts by coming into closer sympathy with Him.

There is a poor woman in London, bedridden, whose support is only a few shillings a week, but every day she studies how she can save a penny or a half-penny from the cost of coal or meal. At the end of the year she sends the coppers out and gets them changed into gold, and each year she gives one sovereign in gold to the Church Missionary Society. When a visitor remonstrated with her and said, "It is too much," she replied, "I likes to give *gold* to the Lord Jesus."

Once the Lord Jesus went to a rich man's house to be entertained, but the rich man did not put himself to very much trouble—did not give Him any water to wash His feet, or any oil for His head, or any kiss. But a poor woman crept to His feet, washed them with her tears, wiped them with the hairs of her head, kissed His feet and poured her precious ointment on them. And looking down upon her, His great heart of love took it all in, and He said, "She loved much." Did you ever give a gift to the Lord Jesus so precious that, looking down on you, He said, "My dear child, she loves much"?

I know a lady who, prevented from going as a missionary to China, has sought to interest a circle of friends in foreign missions; and, in addition to the care of her home and the oversight of a

large city mission work, has been able to collect from friends over \$1,000 annually toward the support of two missionaries in China.

I know a poor servant girl in Edinburgh who, by interesting the servants in other homes round about, collects every year \$50 for the support of a native worker in India.

There are perhaps many among the young people and among the volunteers who have not much ability as givers, but who may possess marvelous ability as collectors. Mr. Moody has said, "It is better to set ten men at work than to do ten men's work." The statement has been made that in this country one-third of the Church members know nothing and care nothing about missions, another third know little and care little, and the remaining third know much and care much. If you and I belong to the last third shall we be content with merely giving what we ourselves can give? That will not suffice. Must we set ourselves to the task of interesting the other two-thirds? Who is going to interest those who are not interested? Those who are interested must interest those who are not interested. That is the great work to which we must address ourselves.

While the generals at the front are loudly calling for re-enforcements, and while a great army of volunteers is eager to go to the front, a deadlock has been caused by a shortage in the commissariat department. Will the volunteers who profess to have consecrated their lives to the cause turn back in the presence of this small difficulty, and return one to his farm and another to his merchandise, and allow the cause to suffer defeat or serious loss? Or will they be willing for a time to turn themselves into something like a foraging party, with the firm determination to secure such large supplies for their Mission Boards that the deadlock will be broken so that the army at the front may be properly supported and re-enforcements sent out? If they will have the humility, courage and perseverance to do this, and to do it wisely, under the general direction and in full co-operation with the secretaries of the Mission Boards, the army will march on to victory.

Mr. Donald Frazer, traveling secretary of the British College Christian Union, said to the volunteers at Keswick: "One often hears it urged as an objection to volunteering, 'All the societies are showing a deficit, and the cry all around is, retrench, retrench. If we apply, the Boards have no money to send us.' Will that keep us back? Difficulties were made to be overcome; they are not necessarily hindrances. While God is not bankrupt there is an abundance of riches for His work." If Carey, the shoemaker, with scarcely enough money to keep soul and body together, with a first collection of thirteen pounds two shillings and sixpence, became a missionary, surely we, too,

can overcome financial difficulties and go. One of the American volunteers went to his Board and said, "I want to go to India." They said, "We have no money." "Well, I'm going." "But we cannot send you." "Give me permission to go to the churches and Sabbath schools and tell them." They told him to go. In a short time he came back with money enough to support himself and half a dozen others. We hear of another who, in six weeks, raised \$5,000. And we are not going to be wanting in determination. The best means of going is meaning to go.

When appointed volunteers, instead of waiting at the doors of the Boards empty handed, present themselves to the churches, and working under the advice and direction of the Board secretaries, and in cooperation with the pastor, secure for the Board an amount (over and above the ordinary contributions) equivalent to their outfit, passage and incidentals, and reliable pledges sufficient to cover their salary for five years, a new and brighter era in missions will have dawned.

Let us remember that we are not our own; we are bought with a price. Our time, our influence, are not our own. Our money is not our own—not a dollar, not a cent is our own; it belongs to Christ. Isn't that what He means when He says, "Whosoever there be of you that forsaketh not all that he hath, he cannot be my disciple"? In the presence of a thousand millions of heathen and Mohammedans, of the liquor traffic, of the slave trade, of all the woes which afflict humanity, does He not mean it?—"Whosoever there be of you that forsaketh not *all that he hath*"—whosoever does not lay himself and all on the altar at the disposal of Jesus Christ, he is not His disciple.

THE VOLUNTEER SECURING HIS OWN SUPPORT

MR. ROBERT P. WILDER

I. Why should a volunteer secure his own support?

Firstly, because the world needs more workers.

Secondly, because the financial crisis which confronts the Boards of our churches is such a serious one that there is no reasonable hope that half of the well-qualified volunteers will reach the field unless the volunteers themselves attempt to help solve this financial problem.

Thirdly, there is plenty of money in the Church. The wealth of American and Canadian Christians is estimated at \$37,000,000,000, and only a paltry \$6,000,000 are contributed annually toward this work of foreign missions. It is perfectly possible for all the volunteers to be sent to the foreign mission field without interfering with the regular receipts of the Church Boards. Some one may ask,

But will this not mean starting independent agencies? We think not, for the policy of our Movement is that the money thus raised should go into the Church Boards' treasuries, and that the volunteers who go forth should go out commissioned by the Boards of the denominations to which they belong.

Fourthly, the reason why the volunteer should attempt to secure his own support is because the concrete appeals to most people far more than the abstract. Ten years ago a student volunteer spoke to a group of young ladies. They were contributing only \$25 a year to this work. But when they saw that they could support that student volunteer in the foreign field the \$25 increased to \$250, and very soon the \$250 increased to \$500, and for ten years that church has been supporting this volunteer in the mission field. And we are told that the additional giving to this special object has not interfered with the regular gifts of the Church to the Board of that denomination.

Fifthly, we believe this plan will be of benefit to the local church and to the missionary; to the local church because it will thus have a living link between it and the mission field. Some one may ask: Will this not center the interest of that church upon one field and upon one missionary? In a recent war a man had a brother at the front fighting for his country. This fact did not lessen his interest in the army as a whole, but rather intensified his interest in the army and in the war. And again, it will be a benefit to the missionary. He will have in the home country a special constituency to pray for and provide for his spiritual and physical needs. May I speak from my own personal experience? When we were laboring in India it was a great joy to my wife and myself to realize that we had a church behind us in this country; to know that the members of that church were praying for us constantly, that they looked upon us as their own special missionaries.

Sixthly, it will enable more of us to go to the front and thus help the Movement. Fellow-volunteers, we have reached a crisis. If the well-qualified men in the senior classes of our theological seminaries and medical colleges do not go to the front we fear that men will cease volunteering, and thus not only the Volunteer Movement, but what is of more consequence, the greater cause of world-wide evangelization, will have a serious set-back.

Seventhly, we have given our lives to the work. This does in a sense give us a lever for raising money. Some day we will be held responsible by God for the use of this money-raising talent which He has placed at our disposal. Some of us volunteers have gone before the churches prayerfully and earnestly urging the highwayman's motto, "Your money or your life," stating that we have given

our lives and asking them to give their money; and we have been pleased to see the response on the part of the churches.

II. The next point is, How can a volunteer get his own support?

We should say, in the first place, by prayer. This point has already been well emphasized. Prayer and the raising of funds are closely connected.

Secondly, get into communication with the secretaries of your own Board and try to obtain their indorsement. Possibly the secretaries will state that the salary is only a part of the support of the missionary. If so, they are quite right; the salary is only a part. Possibly some secretaries will insist on our raising more than the salary. If so, let us work prayerfully and earnestly until we secure the amount required. But I think that the majority of the secretaries will not ask for more than the salary of the missionary. The leading missionary societies in England state that they will take workers, provided the salaries are guaranteed. We have reason to believe that in our own country many societies will do this. For example, I have with me a statement of one of the leading Boards in our country to this effect: "It can easily be done. Five hundred dollars is the average salary of each missionary (including married women) for one year. Churches, Sunday schools and Young People's Societies or individuals, giving or collecting, singly or in groups, in addition to their usual contributions, the capital sum of \$500, will each be assigned one missionary, whom they may regard as their personal representative on the foreign field." And we are thankful to be able to state that the Board of this denomination has commissioned some volunteers for foreign service, even though the salaries are not in sight; and these volunteers are encouraged to get their own support from churches or individuals. This places the volunteers in a position of advantage. They can say: "We have been examined, we have passed muster, the society will send us if the Church will supply the means." We hope that other societies also will take this advanced position, for volunteers are longing to get to the foreign field.

Thirdly, the campaign. (1) Get into close touch with the pastor of the church where you are to present this matter. Win him over to the idea, and then insist upon it that the money contributed for this special object shall be over and above what the church is already giving to the Board of the denomination to which the church belongs; otherwise there will be no gain. We must be very strong on this point, that the contribution for this special object shall be in excess of what the people are already giving to foreign missions. (2) Make wise use of missionary literature, both that of your own denomination and also interdenominational literature. (3) Emphasize the duty of

systematic giving. If we can get people to give systematically we believe we are getting them to do what God wants them to do; and this will insure permanency as well as increase in benevolence. (4) Endeavor to have the poor enlisted as well as the rich. The money is only a small item; we want the sympathy and the prayers of all in the congregation of the church which is to send us out.

If one church is unable to provide a salary, let us try to get two or three churches, or young people's societies, to combine together to do it. But let us be careful of one matter. A man made a strong appeal for foreign missions, and at the end asked for \$50, which he obtained. I believe if he had asked for \$500 he would have received it. Let us ask for great things, and may God give the churches and the pastors more faith along this line. In one church the pastor refused to let me present this plan. He said it was impossible for his people to support a missionary in addition to what they were already doing. But two ladies in that congregation told me they would be responsible for the support of the missionary and his wife. And then the pastor came to me and asked if I had any objection to let the church get the credit of the support of those missionaries!

III. Lastly, the volunteer can secure his own support. I need not dwell upon this after the conclusive statement made by Mr. Douglas Thornton. The Church Missionary Society has demonstrated the fact that it can be done. This American Board to which I have referred is demonstrating the same fact. Another leading Board in America has seven hundred missionaries in the foreign field—five hundred of these missionaries are supported by special gifts, and one hundred more partly supported by special gifts. Ten years ago one church in that denomination was giving less than \$100 to the work of foreign missions. Then two of our student volunteers were taken up by the church. Later on the church asked for two more. The result is the support of four missionaries by that single church. One of these four is a medical man. He has had a hospital built for him by a member of that church. So during the nine years since the church undertook this plan, instead of giving \$900 to foreign missions, its members have contributed \$40,000. In another church the pastor told me, ten years ago, that it was impossible for his church to support a missionary. That church is to-day supporting four volunteers in the foreign mission field, and the pastor writes that this has not interfered with the regular gifts to the Board of the denomination.

The French are pushing a railway across the Sahara desert to Lake Tchad in Africa. We are told they are obtaining water even in the Sahara by sinking artesian wells. They get water if they go deep enough. Young men and women, we can get financial help in

any congregation if only God will enable us to go deep enough; if the hearts of the people are touched by the power of the Holy Spirit the money will flow out. We have had our attention called to the motto, "Thy people shall be willing in the day of Thy power." May I give a free rendering of the rest of the verse? "The youths of Thy people, numerous and fresh as the drops of the morning dew, shall go forth to fight Thy battles." Let us wait on God in earnest prayer until the money to send them forth is provided. Let us claim the promise: "Thy people shall be willing in the day of Thy power. The youths of Thy people, numerous and fresh as the drops of the morning dew, shall go forth to fight Thy battles."

THE RELATION OF THE YOUNG PEOPLE'S SOCIETIES TO THE MONEY PROBLEM

MR. F. S. BROCKMAN

If this money question is solved, God is not going to leave out of the problem you who sit before me this morning nor those whom you represent. Nor is He going to leave out of some part in it that splendid army of young people whom you and I left in our churches at home before we came to college. Let us bring that army in array before us this morning, that we may see them. The Young People's Society of Christian Endeavor, 2,636,000 strong; the Epworth Leagues, 1,801,000 strong; the Baptist Young People's Union, omitting those who are in Christian Endeavor Societies, 225,000 strong; the Young People's Union of the United Brethren in Christ, 74,000 strong; the Luther Leagues of America, 60,000 strong, and other organizations of a similar character, but not quite so large, all together 75,000 strong, making in all an army of 4,801,661 Christian young people—larger than the entire population of Scotland, almost equal to the entire population of the Dominion of Canada. And if we could bring before us this morning the hosts who have enlisted in the United States army, those who were in the war of the Revolution, in the war with France, in the war with Tripoli, in the war of 1812, all those who were in the great Civil War, and in the ten great Indian wars—if we could marshal all that host who have stood for their country's flag and their country's honor throughout more than a century, we still should have more than one million less than the living army of young men and women in the two countries which are represented at this convention who stand trained and ready for service in the King's army.

And it is not a force that is unorganized. They have their cap-

tains of thousands and tens of thousands, and even of hundreds of thousands. In the morning the command goes from leader to subordinate, and then like lightning down the line, and before night there are a million hearts that are responding loyally.

Moreover, it is a trained force. The world has seen as many young people before, but never before has the world seen so many young people trained and ready for service.

Not only so, but this army is not decrepit with age, neither is it a body of infants, but strong with the vigor and enthusiasm of youth. Their pulses are beating splendidly; they are eager to throw their exuberant energies into something that is worthy of them.

And we pause as we look at this force, so magnificent in its proportions, so splendid in its organization and its enthusiasm, and ask, Is it feasible to throw this army solidly and with all of its latent power for the evangelization of the world in this generation? Its possibilities are almost startling, and yet we need not pause just now to think of them, but rather to come to the practical question: After all, is it feasible to throw this army of young people against heathenism? I answer that it is feasible, because of some of the points that I have mentioned before—that the force is organized, that it is trained. And again, it is feasible because the great national leaders of every one of these young people's societies are heartily in favor of throwing the energies of these young people in exactly that direction. I answer again that it is feasible because the young people themselves in every single instance in which they have been appealed to have shown a willingness to do their full duty in this respect. I wish it were possible to bring before you this morning the different local societies that have done nobly wherever they have been asked intelligently to respond to the missionary appeal.

I think of one little organization, made up of young people that are not rich, in a village in the West. Their society has averaged in membership eighty-five. In 1894 they were giving \$50 to missions. The leader of the society had a series of missionary addresses given. He put in a missionary library. He began by every means possible to cultivate an interest in missions. The next year the contributions didn't increase very much; they were only \$106. He continued to cultivate. Prayer was an important factor. The next year the contributions were \$200. The next year a student came along, and they said: "Why shouldn't we send out this young man?" And their contributions increased to \$1,085, pledged for five years to keep that young man on the foreign field. The leader of that young people's society said it was much easier to get the \$1,085 than it was to get the first \$50. A small society in a village in a poor section of the

country, of eighty-five members, giving an average of over \$10 per member for foreign missions!

I think of a county in a section of this country that is not wealthy. That county used the same methods of cultivation exactly, informing the young people and leading them to pray. The first year after that the contributions increased 100 per cent, and the next year increased 400 per cent.

But you say it is not fair to take a local organization, or even a county, as an example. We may take a national young people's society. Three years ago in the colleges of the denomination which that society represents there were about thirty volunteers who could not go to the foreign field. And these volunteers said if the Board cannot send us with the money it has, we must help the Board to get the money. They didn't feel that they could do very much in the churches, because they were not noted speakers. But they said: "We can go to the young people's societies from which we have come and get from them our support." It was told yesterday that that organization had within the last three years increased its missionary contributions until to-day it is supporting twenty different missionaries on the foreign field. Why, if the 4,801,000 young people were to do as well as those in that local society in that small town of which I spoke we should have \$400,000,000 annually for foreign missions. What do the Board secretaries think about that—\$400,000,000! And it wouldn't hurt anybody if it were done. But if that is not feasible, what would be the result if we were to cultivate the young people's societies as well as that one national organization has been cultivated in the last three years? In three years we should have 1,200 missionaries supported by the young people's societies alone. And yet the secretary who represents the Board of the denomination of this young people's society said to me that instead of our church contributions decreasing as a result of this work in the young people's society, our church contribution has also increased, and this money has been more than new money even—it is just as if we had picked it up in the road. Twelve hundred new missionaries within the next three years without decreasing at all the contributions to the Boards—it is feasible.

But we might pause for a moment and ask how it is to be done? It cannot be done through the printed page alone. The missionary periodicals, tracts and books are splendid, and we may scatter them over the land; but the printed page can never go as deep into the heart as personal contact. As long as man is man it will be necessary for man to deal with man. Nor can these great national leaders alone do it. They have done more than it seems that man could do; certainly they have done more than man could do, because they have

been helped by God to lay out this magnificent plan of work for these young people and to organize them as they have. But it is of course physically possible for them to touch but a very few of these young people. The task cannot be accomplished unless in the 1,000 institutions of higher learning on this American continent we can find young people who will say: "We will throw ourselves into the breach." Every general must have a lieutenant, and where shall we find lieutenants for these generals unless we find them among the college students? College students, if this one Summer each one of us were to plant himself—and when I say each one of us I have in mind each one of the 75,000 Christian students in North America—if each one of us as we go to our homes this Summer were to place himself on the missionary committee of one of these young people's societies, or rather would influence two young people's societies, every single one of the young people's societies in America would be touched this one Summer alone. We don't have to travel in order to do it, we don't have to go to any expense in order to do it; because just as the ripening pod in the meadow thrusts forth the seed and each one becomes a new center of life, just so the colleges this Summer thrust forth their students and they drop into almost every home and hamlet on this North American continent, and each one of them may become a new center of missionary enthusiasm. This ought to appeal to every Christian college student, and we ought to go back with this message to our institutions.

But the Boards are asking that there shall be thoroughly trained men and those of ability who will be willing to do more, to assume responsibility for a district or a State or a large section of a State, and shall travel this Summer from one place to another and carry this evangel to these young people's societies; shall stop two or three days in one society and thoroughly organize work in that young people's society, and thus cultivate every society in a district until each one or several together can be able to take a missionary.

Of course there are some principles that have to be very thoroughly understood. I will mention but three of them: First, this work must be done under the leadership and through the power of Jesus Christ. However brilliant may seem the prospects as they are portrayed by some man, terrible may be the failure if we go into the war without the power of the living God. Second, the national leaders of these young people's societies must determine the policy of the societies; you are not to do that. You are simply to work directly under the leadership of these generals and carry out the policy which they have already determined upon. Third, the missionary boards are the ones that are responsible for the outlay of the missionary contribu-

tions of these young people's societies, and you are to be directly under the leadership of them also. I am glad to say that with this understanding both the national leaders of the young people's societies and the Board secretaries are willing and glad to accept your help.

Fellow-students, what are we going to do? The advantages seem splendid to us this morning. We cannot help but think about the advantages to the young people's societies themselves; what it will mean to fire them with a missionary enthusiasm; how it will kill all danger of cant and insincerity. We know that if these young people's societies are taught that the gospel is necessary for them, but that it is not necessary for millions of others, we have made infidels out of them. Again, what advantages it will bring to the college students; how it will teach them the art of leadership, and perhaps that more splendid art of sacrifice! Up in Canada I found one medical student who had entered college without any very serious purpose, but he spent six weeks last Summer in traveling at his own expense in a rig across a very hard section of the country, and in order to remain in college this year he had to do his own cooking. That young fellow made me feel that I wanted to be a hero. And I found that those Canadian students who had been doing this work had a vigor of religious enthusiasm which I should like to see scattered throughout the colleges of this land as well as of that land. Oh, what does it mean—more than simply for the young people and for the college student—what does it mean for the kingdom of God itself?

I think of this army of 75,000 who may influence one or two societies, and this smaller army perhaps of 500 who are going to do extended visitation among young people's societies. I think of this other army of 4,801,000 who are not any longer simply singing songs, but being soldiers of the cross. I see the day approaching, fellow-students, when we are not longer waving our flag or simply repeating "The evangelization of the world," but when we shall begin in dead earnest to see this watchword accomplished. Here are the lieutenants (turning to the students), here are the generals (turning to the leaders on the platform), out there is the army. March! March!

A PRAYER

O God! one thing have we desired of the Lord, and that one thing, and that thing only will we now seek after—that we may not transfer to any other one the obligation that rests upon each one of us. We pray that we may not be trying at this moment to think out the duty of the man or woman beside us who, we think, has greater power than we have. May we not be concerned so much about the duty and the plan of the volunteer band in the college home; may we

not even at this moment be thinking of the duty and the plan of the young people's society that we shall meet in the summertime; but may we begin thinking what the duty and what the plan is now, to-day, for each of us. If it be possible for us by some means to institute from this time forth a new order of living, an order of living that means the giving up of something that we want very much, an order of living that means denying ourselves of something that we need very much, as the world estimates need, may we give that thing up, here and now. O Thou great and bright God of self-restraint, Thou who, though rich, became the poorest man in Caesar's empire that we through Thy poverty may be made rich, may we deliberately decide to-day upon a life of self-abnegation, a life of economy, a life of plainer living, plainer dressing, plainer eating, less expensive recreation, a life that will even deny us the privilege of giving gifts to those who do not need these gifts as much as men and women by millions need the gift of eternal life. This is our petition, this is the one thing that we seek after now. This is the thing that we claim, this is the thing that we will reach out after, until our lives are enriched by this spirit of self-denial. Amen.

What this Movement Means

What this Movement Needs



WHAT THIS MOVEMENT MEANS

MR. ROBERT E. SPEER

I want to ask you to pause for a moment in the midst of our meetings together to think of the meaning of this Movement which we compose. To the great world that lies just beyond us it has one meaning. There are many who regard us as possessed of a strange delusion, many who count us carried away by some poor fanatical madness, many who look upon us as following what, after all, though it be a noble dream, will turn out to be but a dream. I can remember as though it were but yesterday the letters that came back to me when turning away from my intended profession. I wrote to my friends of my new interest in this work. I presume many of us can look back to that day in our lives, and thinking of it can appreciate something of the meaning of this Movement to which we belong, to those who have never come to view it as it is viewed by us.

It has quite a different meaning to us. We look back to that hour when perhaps for the first time in our lives we heard that sweet voice speaking "that makes whosoever hears a homesick soul thereafter till he follows it to heaven;" and there was a hand laid upon our shoulders that once was nailed to the cross, and there was lifted up before our eyes the vision of a new and a larger life, and there came a new heaven and a new earth for us. This Movement has a definite and vivid meaning for those of us who look back to its first call to us as the spring of the richest and largest blessing in our lives. I can see still the little room in North Middle Reunion at Princeton, where a little group of us met years ago in our sophomore year at college and faced this question, and one by one sat down at a table and wrote our names under the words: "I am willing and desirous, God permitting, to become a foreign missionary."

This Movement has a meaning to others than the world without and ourselves. Samuel Miller said once, years ago, that if he were asked how a fainting church could best grow up into virile and vigorous life he would reply: "Let it double and quadruple its sacrifices for the benefit of the distant heathen." To the churches to which we belong and to the great Church of Christ in this land of ours this Movement has a meaning, as upon the altar of sacrifice is laid no bruised or maimed or sickly thing, but the best that the Church has, the choicest life, her dearest treasure. She will find that the

sacrifice will bring a blessing for her that she had never dreamed of before.

And I have been thinking many times in the hours of this convention of the meaning of this Movement to the little groups witnessing for Jesus Christ in China, Korea, Japan, Africa, in all the non-Christian lands. It has another meaning for them. I look back over the last year and a half to this little group and that little group whom we visited in Asia, isolated completely, never seeing the face of any man or woman of their own race for months and months at a time, walled in by the great surging billows of the heathen sea. I can this night imagine how, as they think of the coming army that in the ages soon to dawn shall shake the world as it goes forth to its conquest for Jesus Christ, their hearts thrill with a new courage. It must be to them something as the sound of the Highlanders' pibroch was to the fainting souls at Lucknow years ago, as they hear afar off, growing louder and more distinct, the beating tread of the new armies of the Most High.

And the Movement has a meaning to those who in mission lands have been gathered out of darkness into light. I look back to a little farewell meeting some months ago in a city of Korea, when as we left the city a little company of Korean Christians came with us. They crossed the river with us. We told them it was a wet day and the roads were filled with mud, and we would bid them good-by there. Not so, they said. They walked with us through the mud for a good portion of the day, until we came to a little Methodist Church by the wayside, with its rice-straw thatched roof. A little group of Christians had already gathered there who had come to say farewell to my friend and me. There in the drizzling rain they gathered in front of the little church and bade us godspeed on our way. And when at last a turn of the road hid them from our sight until that day when we shall see them clad in white singing the song of Moses and the Lamb they were waving their hands to us and crying after us the words of their brotherly love. It means more than any of you who have never stood face to face with these little groups can understand, that here in this land of ours by the hundred and the thousand now God is raising up men and women after His own heart, let us hope, that shall do all His will, who intend to bear to these little groups new encouragement, new life, new strength, that through them, by them and with them the tidings of the love of God may be sounded out to a world!

Yes, and to that world this Movement of ours has its meaning. I thought last evening, when Mr. Zwemer was speaking, of a little group I saw in his brother's house in Muscat some months ago. Eighteen little fellows they were, with the mark of the slaver's iron

branded on their cheeks, rescued but a few months before from the Arab slave-traders. And I have been thinking this night of what this Movement would mean to them if they understood it all, or what it would mean there in the interior of Africa, where the villagers' huts are still crackling in the blazing fires; where the slaver's lash is just starting the chained caravan off to the coast; where perhaps a mother, too weak to walk, is sitting down by the path with her little child, deserted, forsaken in her arms. What would this Movement mean to her if she knew and understood it all? What would it mean to the millions of Islam's women, shut up in homes regarding which a woman said to me in Western Persia last year that they were worse than hell? What would it mean to that multitude in the land of great India to-night, where of every six little children coming into the world for the first time this day one has been born; where of every six deathbeds in the world this night one is; where of every six family circles in the world one is to be found. Some of our home circles have been pretty much broken; we would not like what is left of them to be bound together by the ties that bind homes in India. I think of what this Movement means to all the restless millions that await the light whose dawning maketh all things new.

And I have been thinking since coming here this evening of what it means to Jesus Christ. Eighteen hundred years ago out of the glory Divine into the human need He came, who, though He was on an equality with God, counted not that equality a prize to be jealously retained, but made Himself of no reputation, and took on Him the form of a servant and became obedient unto death, even the death of the cross, treading without shame His way of suffering clear to Calvary's cross, and then without pride to His throne on high. And under His feet, in the eighteen centuries since He died for us, the ages have come and gone, the generations have followed the generations and the years have grown into the centuries, and still sitting on His throne the King of all life waits, and waits, and waits. Of that day when His victory is to come He Himself said He knew not the time. "Of that day knoweth no man, no, not the Son, but the Father only." And perhaps as the years have rolled by, and the Apostolic Church passed away, and the darkness of the Middle Ages fell, and the Church of the Reformation came, and the Church of the Reformation split into all its fragmentary sections, and the revivals of our present century came and men saw new light and new love, He has turned often to the Father who knew, and asked: "Father, has the hour come?" "Not yet." And He has waited, and is waiting still. Waiting, waiting, waiting! But men are slow and late. Ah, think of what this must mean to Him who longs to see the travail of His soul satisfied, who

looks down with the same love upon His world which filled His heart when He lived for it and died for it; who weeps for it now as when years ago He saw Jerusalem stretched before Him and wept over it. What may this Movement mean to Jesus Christ?

And now I ask you if it means all this to us, and to Him, and to the multitudes for whom He died, is there one of us here to-night who does not wish, with complete *abandon* of all that he may have or may ever have desired to be, to lay himself and all that he possesses on His altar, and to have a share, a large share, as the opportunity shall be given to us, in the work of spreading this Movement, and so of satisfying the yearnings of the heart of our waiting Lord?

WHAT THIS MOVEMENT NEEDS

MR. JOHN R. MOTT

I have the great privilege of presenting to each person in this audience a unique and wonderful opportunity. And I am reminded as I say that, that opportunity in itself is a talent given of God, for the use of which some day we must give an account. That opportunity is nothing less than entering into fellowship with Jesus Christ in the promotion of this Movement, because I question whether there is a person in this house who doubts that the Spirit of Christ is in this Movement. It is impossible to explain in any other way its marvelous development and fruitage from those days of Bible study and nights of prayer which called it into being down to this time when we have gathered in such large and representative numbers.

I remember that at Detroit four years ago a like opportunity was presented to those who had the privilege of being in that memorable gathering, and as a result of their liberal co-operation I am able to bring you the word to-night that during the last four years the achievements of the Volunteer Movement have been greater by far than during the preceding eight years. May it not be the will of God that as a result of our *abandon* of self to-night and of our entering into this real fellowship with Christ, we shall make possible a forward movement that will enable those who assemble four years hence in Buffalo, or Detroit, or Toronto, or Philadelphia, or wherever it may be, to say that the four years that have elapsed since we met at Cleveland have witnessed double the enduring achievements that the preceding four years recorded. May this not be the will of God, whose will it is that we never count ourselves as having attained, and whose will it is therefore that we go from strength to strength.

In our report yesterday we called attention to the fact that we

require not less than \$16,000 per year during the next four years, even to continue the work already inaugurated, not to speak of pressing into regions beyond. One of those regions comes before me just now—the comparatively uncultivated institutions of this continent. I remember the four hundred universities and colleges of these two great countries, from which are to come the leaders in large measure both in the realm of thought and of action, and surely from whose ranks are to come many of the statesmen of the kingdom of God. I remember the three hundred normal schools and other institutions of higher learning, of a technical and scientific character, from which are to come teachers, mechanics, engineers, leaders of corporations and business men, who are to control the great industries and the large commercial enterprises of this country. I remember the nearly 150 medical colleges, and as I think of them I recall the facts that Jesus Christ so signally honored the career of the medical missionary by His example; that there is only one medical missionary to every two millions of people; that medical missionaries have larger and more influential access in many countries than any other class of missionaries; that there is no more difficult field than the medical colleges and none which needs this Missionary Movement more. Would it not please God if this convention made possible an advance which would enable our committee to place a man in these medical colleges to give his entire time next year to raising up medical missionaries?

Then I think of the score of women's colleges and ladies' seminaries and co-educational institutions, with their tens of thousands of young women. One-half of the non-Christian world are women, and that the most neglected half. And only one-third of our volunteers are women. Is there not need therefore of two young women to give their time to the work among women's colleges? In Great Britain they have one young woman giving her whole time as a traveling secretary. In the same proportion we should have four young women giving their entire time to the work among college women.

Then think of the theological seminaries, numbering over one hundred, with their nine thousand students and more, and recall the fact that from them are to come the leaders of the missionary enterprise at home and abroad. Could there be anything more important than that this convention make it possible for us to keep at least one man at work in the divinity schools of Canada and the United States?

I mistake the spirit of this great convention, which is nothing less than the spirit of Jesus Christ, if we do not rise to this wonderful opportunity. I am mistaken if there is a single person here who is not ready to say: "I want to share with Christ in this work." Recall the

graphic presentation of Dr. Schauffler this morning. Does not each one wish to put himself, several days of himself, and some of us, it may be, years of ourselves into this work? Let us bear in mind that the person who puts his money into the Student Volunteer Movement touches all branches of the all-embracing Church of Jesus Christ, touches all nations, touches all races. There is no form of investment which touches more springs of influence.

A PRAYER

Lord, what wilt Thou have me to do? Lead us by Thy Spirit, and may there be such purity of motive as shall make our gifts omnipotent and omnipresent. Get great glory to Thy great name. We ask it in that name that prevails with Thee, the name of Jesus Christ, our Lord. Amen.

Christianity Essentially a Missionary Religion



CHRISTIANITY ESSENTIALLY A MISSIONARY RELIGION

RT.-REV. T. U. DUDLEY, BISHOP OF KENTUCKY

I had a man tell me once, a man who had been baptized in the name of Jesus Christ, a man who called himself a Christian man, that he didn't believe in foreign missions. I have been thinking, as I sat here to-night and looked into your faces, that I would that he were here with me. I want to tell you, first of all, what I answered that man, and how he looked at me, dazed and astonished and almost angry at my reply. I said: "You don't believe in foreign missions?" "No, I believe that the Church of Jesus Christ was organized to be the mightiest teacher of good morality; that the Church of Christ was organized to be the most effectual promoter of charitable enterprise, to be an instrumentality for gathering the alms of the charitable and distributing them to the needs of the miserable. I believe that the Church of Jesus Christ is the mightiest police force that any government can support. But I believe that that is all of it. I believe that all this talk about carrying the gospel unto people who have it not, is quixotic, that the men who talk it are delirious dreamers." This was the way he talked to me. I said: "My friend, you don't believe in Jesus Christ." That startled him. "The man who doesn't believe in carrying the gospel of Jesus Christ unto all men everywhere does not believe in Jesus Christ. No interest in missions means no interest for that particular thing for which Jesus was content to be born and to live and to die. No interest in missions means no interest in that particular warfare that must be waged, fought out to the very end, before the King can come back again to reign over His people. Yes, no interest in missions means no interest in the Lord Himself." That was my answer. Was I justified in making such a reply? Or did he go away rightly esteeming and declaring that I was a fanatic, a fool, that I was forgetting the good and the possible purposes for which the religion of Jesus Christ was designed and was accomplishing here in our own country, and was spending my strength in seeking people to give themselves and their means in a vain endeavor to carry this religion to those who need it not, who can not receive it, who are benefited and blessed more by their own existing systems of religion? Was I justified?

Now, let us look a little while at the very beginning of this religion in the world and see if we can understand what was the concep-

tion of it which was held by the Founder of it and by the immediate receivers of it, to whom He gave His charge that they should go into the world. Suppose that Jesus Christ had never given that charge, had never spoken as He did to those eleven men who stood there around about Him on that hillside whence He made ready to go to His Father. Suppose that Peter and James and John had never heard any commandment, "Go ye into all the world and preach the gospel to every creature." Could they help going, if they believed what they said they believed? Could they help going, if it was a real thing that had gotten hold of them, as they declared? I can remember, as you can, that, but a little while after the proclamation of this great evangel had begun, one day two of these men went up to the temple at the hour of prayer, according to their custom—because they were still Hebrews. And you remember how they found a man sitting at the Beautiful Gate of the temple, who begged of them as they came. And the answer came back, "Silver and gold have I none, but such as I have I give unto thee. In the name of Jesus of Nazareth rise up and walk." And you remember that, when the people were gathered together there—the concourse came because of the wonder that had been wrought—and the captain of the temple, with his guard, came and laid hands on these men and put them into the common prison, and the next day they were brought before the great council, and they charged them that they should not dare any more to speak in that name, the answer came back, which is the expression not only of the essential principle of the Church of Jesus Christ, it is the expression as well of the essential principle of the spiritual life in Christ—"We cannot but speak the things we have seen and heard." Commandment needed? No, we cannot but speak the things we have seen and heard.

The man who has seen anything, who has heard anything, must perforce, yes, by the very indwelling power of that which he has seen and heard, must perforce go after somebody else. Isn't it so? Hasn't it been so from the beginning? Ah, true, if the religion of Jesus Christ is only one of the religions of the world; if the religion of Jesus Christ is only one of the systems of religious philosophy that master minds have formulated; if to be a Christian is only to consent to that traditional interpretation of the universe and of our life and of our hope which our forefathers have received; if that is all, then I will get through with it just as cheaply as I can. Yes, rightly so, if that is all then naturally I don't want anybody to take part in it except those who hold like opinions with those that I hold. If the Church of Jesus Christ is only an instrumentality to help the miserable, to provide for the material wants of those who are poor and

hungry and naked and sick and in prison, to provide entertainment for one day in seven—that one day in seven which men have found out for themselves must be separated, that one day in seven when the straps must be unbuckled and the burden taken off the beast's back lest it shall be broken—the French people, you know, tried to change the calculation and make one day in ten to suffice, but found that God was wiser than they. But if that is all of it, if the Church is nothing more than that, let us get through with it just as cheaply as we can. But if what I say I believe, I really believe, that the religion of Jesus Christ is *the* religion, not *a* religion; that there is none other name given under heaven whereby a man can be saved—saved here in this world and therefore saved in any and every world that there shall be hereafter—that there is none other name given under heaven whereby I can be delivered from the power of my evil nature and be enabled to break the power of these evil surroundings about me; that there is none other name given under heaven whereby there shall arise within me a new manhood in the likeness of Him, the Perfect Man; if I believe that—oh, if I am like that poor man in the Scriptures, and have been sitting at the Beautiful Gate of the temple of our humanity asking alms of all that pass by, asking help of this teacher and that, “Tell me how can I find life worth living? How can I bear the burdens placed upon me?” and none gave me an answer, and I was in poverty and wretchedness until a man came and said, “In the name of Jesus of Nazareth arise and walk,” and now in the power of that life I am able to rise and walk and leap, I am able to look my Father in the face and never be afraid, look my brothers in the face and not be ashamed, how can I help going to tell some man that he shall come and receive like benediction from heaven? If I have been blind like the poor man in the Scripture, unable to see my way, groping helpless and hopeless, and a man named Jesus has come and touched my eyes and now I can see, yes, see the good hope that there is for humanity, see the open door and the Father's house and the welcome of the prodigal, and the feasting, and the joy of the universe because the sinners are redeemed, how can I help going, that I may bring those that are blind as I was, that He may touch their eyes? Is it not so, my brother men? Say not these apostles well, what is the essential principle of the Christian life as of the Christian Church, “We cannot but speak the things we have seen and heard”?

And yet I have got nothing to speak? I have got nothing to tell? I have never even gone and found even a little child wandering here in the streets of the city where I live to make him know that God is his Father. There is no record there in the angel's book that

I have ever tried to bring anybody back home with me. Well, then, have I heard anything? Have I ever heard the sweet voice, to which my brother made reference in the beginning, saying unto me, "Son, thy sins are forgiven thee; rise up and walk"? Was I otherwise than deluded when I thought I heard the voice of pardon and of blessing? Oh, yes, we ask for a test; we want to be sure that we are in very deed joined to Jesus Christ. Here are a great multitude of our countrymen who are hurrying away on the one hand to some supposed self-constituted vicar of God in the world. Here is another crowd looking for some mysterious, incomprehensible witness of the Spirit. Do I really want to know whether I am one with Jesus Christ; whether my sins are forgiven? See, He said to a man lying in the midst there before Him, to a disappointed man, I suppose, to a man who had come expecting the healing of his body, He said to him, "Son, thy sins are forgiven thee." But was that all I heard him say? No. I dare affirm it with reverence. He never said those words alone to anybody. What was he to do? "Rise up and walk." A conferred capacity to keep His commandments is the pledge and the guaranty of the pardon. The gift of power is the proof of deliverance from penalty. That thou mayest know that thy sins are forgiven thee, what? "Rise up and walk." That is the command, because in rising and beginning to walk that other principle can come into play, then thou canst not but speak the things thou hast seen and heard. Here is the principle of missions. Mark you, it is not something superimposed, not something artificial or accidental, that may or may not be. I repeat, and dare affirm it without the fear of possible denial, that Christian missions are the fundamental and essential and bottom principle of the life of the Church of Jesus Christ, and the life of the individual man in Jesus Christ. Ah, yes, in that old time Andrew went to find his brother to come see a man who must be the Christ. Philip bursts on the solitude of Nathaniel in his garden in Galilee, with the exultant shout, "Have done with thy doubts and fears. We have found Him; it is Jesus of Nazareth." A woman of Samaria leaves her waterpot at the well and goes to tell her countrymen, "Come and see a man who must be the Christ. He has told me all the dark, unhappy history of my life, and now He has spoken to me that He might give me the water of life." Hasn't that been so ever since? Was that only an ephemeral interest born of novelty? Hasn't it been true that this same Spirit hath caused, hath made the extension of the Christian Church, and thus has made human history and human civilization what it has been? Isn't it true that the principle of foreign mis-

sions has been the principle that has determined the course of the development of mankind and made human history what it is?

Time would fail me, but I want to speak for two or three minutes about the fact that the men always, the men who have been the leaders in Christian missions, have been the class of men that you belong to; yes, I was going to be bold to say, the class of men that I belong to. I, too, am a student. I feel I have a right to look into your face and say I am a student. The days are not so long past that I can forget the little company in our college room, when we tried to cheer one another and by united prayer and study to help forward the consecration of our lives. Yes, the class that you and I belong to have been men always and everywhere, who, by their intelligent devotion, by their learning, as by their zeal, have been the champions of the missionary cause. There is not time for me to run down the long roll or even to call the names of the list of the heroes. First of all, the man who stands first, who? The greatest man that ever God suffered to live on this earth, I believe. His name was Saul, until they changed it to Paul. He was what? He was a student. He was sitting at the feet of a man named Gamaliel, a teacher at Jerusalem. He was zealous for his country; he was a patriot, and therefore was an enthusiast for the law that was the glory of his country. He thought to himself he ought to do everything against this Jesus. He treated with scorn and contempt the claims of His religion. But His religion was making headway against the faith of his country, and this man Paul was seeking to destroy that. He was convinced, he was converted. What does that word mean? Sometimes in our wrangling and battling we have overloaded words with such an embroidery of ingenious device that we cannot understand them. What does "converted" mean? It simply means "turned round." He had been walking away from God, and he turned around and began to walk toward Him, and they led him to Ananias in his blindness and Ananias laid his hands upon him and he received his sight. He was a student, and he was the beginning of foreign missions.

Oh, well, but some one says, that is so far back. Tell us something that we can see and hear nowadays. Has the Spirit stopped? Look here around me! As I stand here now I am thinking how not many years ago there came flashing across the cable beneath the sea the intelligence that away down in the South Sea Islands a ship was lying in the offing, close to one of the islands, with a little crew aboard of her. The owner and master had gone to the island the day before. Suddenly the crew see a boat drifting out toward them. In it there lies a dead and senseless mass covered with an

Indian mat, fastened with a number of arrows, which they find out afterward is the number of murders for which they have taken revenge. It is the dead body of the owner of the ship turned adrift. Whose body was it? The body of a man who belonged to one of the proudest houses in the English dominions; the body of a student who had carried away all the honors from England's oldest university; no mere puny, pale, sickly effeminate student he; he was a man who pulled stroke oar in the university boat. He had put his arms around his old father's neck and kissed him, and gave up, as he said good-bye to his father, the expectation of prominence and power and place in his home. He had said, "Father, good-bye. I am going to the South Sea Islands to tell the cannibals there that God has raised Jesus Christ from the dead." His name was Patteson, the missionary bishop of Melanesia.

Just before I came into this hall I picked up one of our church papers that had just come, and in it I saw a letter printed by a man whom it was my privilege to meet more than once this Summer, a pale, gentle, sweet-looking young man, a student, and he writes that he is just going back to his work in Central Africa. It is true he had to be carried a long way, because the fever seized him as soon as he struck the region, but he writes that he had gotten back home and the fever was gone, and he was so happy that he had gotten back to his heathen, because he said the Church in England seemed to be so selfish, the Christian men in England seemed to have forgotten that for which they were made Christians. The work was there to do, and there were so few to do it. "We cannot but speak the things we have seen and heard." Oh, my brother men, Christian men, have we seen anything, have we heard anything? Let us speak of it.

Mark you, don't misunderstand me. I know God doesn't call every man to preach the gospel. But understand me, my brother, if a man have a ready will; if a man on his knees have his spirit's ear open wide, to hear what the Lord has to tell him, Jesus Christ will make him know whether He wants him or not. There is never any doubt about that. Only, I beseech you as a man who has walked that same path, as a man who with shame must confess that he struggled for seven years to be able to refuse to do that which the Lord at last compelled him to do, only, I beseech you, let that will be ready, only be willing in the day of the Lord's power, and the power shall not fail. He will make thee know what He would have thee do. Don't say in thine heart, as some of us have said, "I am too old, it is too long since I left the college halls. I have given my life to this or that pursuit; my arrangements are made for my career in the forum, in the market place, where you please." Don't say that.

Remember that every man that Jesus Christ called to be His apostle thought that he had made arrangements for other pursuit in life; remember further that perhaps the larger part of the men who have done the mightiest work for Jesus Christ in His Church in this world have been men of matured life when they began that work—men who thought they had given themselves to something else. Oh, my brother, only listen! my sister, only listen, that thou mayest hear what He would have thee do. But suppose I am honestly and rightfully persuaded. "He does not will that I should go to preach His gospel." Still, I have got to speak what I have seen and heard, somewhere, somehow, if I have seen anything. And if I have got nothing to tell, have got no disposition to work for Him, then let me be converted, because I have got no interest in Him. How I shall work, where I shall work, He will make me know, if only in very deed I am willing to do that which He shall command.

"There is no time to trifle. Life is brief and sin is here.
Our age is but the falling of a leaf, a dropping tear;
There is no time to sport away the hours.
All must be earnest in a world like ours."

God help us to quit us like men!



**The Need and Possibilities of the Student Volunteer
Movement Among the Colored Students
of America**



THE NEED AND POSSIBILITIES OF THE STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS AMONG THE COLORED STUDENTS OF AMERICA

PROFESSOR J. W. E. BOWEN, PH.D.

Once upon a time men studied the heavens to see the glory of God and the evidences of His transcendent power. They stood beside old Pythagoras, and sweeping the starry vault, saw worlds and cycles turn and burn in their courses with rhythmic swing and they heard the music which the angels hear, the music of the spheres. To-day they place their ears upon the bared breasts of the common hod carrier or upon the besmeared blacksmith and listen to the mystic thud of the human heart as it sends its red current dancing to the tips, burning in the cheek and sparkling in the eye, and while in this silent meditation, they hear the inarticulate refrain, "The hand that made us is divine." Once upon a time men watched in awe the western heavens as the King of Day painted the horizon with celestial colors which have to this day scorned the brush of Raphael. The entranced gazer became filled with admiration that awakened the sleeping muse of his imagination so that he thought he saw the heavens open and the glory of the throne forever. To-day, men pick up a handful of sod with the silent grass growing thereon and with a microscope in the laboratory see and hear strange voices which it is not only not lawful, but not possible, to put into words. Once upon a time men thought that evil inhered in matter and that human society was corrupt and corrupting and that the only way to escape sin was to withdraw from the haunts of men, retire into convents and there do penance by laceration, starvation and annihilation. To-day, they have learned better things. They seek the busy mart that they may touch men and bring them to the Christ. The tread of myriad feet is the pathetic voice of the Macedonian, "Come over and help us." The cry of the destitute, the groan of the afflicted, the suffering of the poor and the wail of the broken-hearted are continually ringing in our ears the call to go to where men are.

The necessity that right moral and spiritual training be given to the young colored men of this race is plainly written upon the face of past and present history. There is a scripture which saith, "He hath not dealt so with any nation." Applicable as this statement was to the Hebrew nation, it has fuller meaning when ap-

plied to the American nation. When the future historian shall take up his task to write the story of the nineteenth century he will be confronted by an array of facts and figures, of projects and results, of discoveries and conquests unparalleled in the annals of time. As the panorama of the past shall unroll before his mind the historic deeds of the country, he will be dazed by the magnificence of the undertakings and the splendor of their results. Passing by the many triumphs of mind over matter, whereby man has established his birthright of dominion in transforming earth into a palace, note the triumphs in the world of ideals, of imagination, of ethics and of spirituality. Of these we may mention the incomparable results of missionary activity continuing the book of the Acts of Apostles in daring deeds of love and sacrifice; the bursting open of the ancient doors of heathenism to the triumphant march of Christianity; the birth of constitutional government in the distant East, thus proclaiming there, as in the West, the advent of Demos; a noteworthy beginning of the application of Christian principles to the living questions of the day, and finally the stretching forth of Ethiopia's hand to receive the lighted torch of Christian civilization with which to kindle the fires along her shores and throughout her dark regions that her dusky millions may see the rising of the Sun of Righteousness.

Men still wonder at the two strange providential outcomes of the American civil struggle. They stand out with the distinct lines of a mosaic upon the dark background, viz., the cementing more firmly together the ends of the nation so that it is morally impossible for a second disruption to occur. The second is like unto it, only it is more far reaching in its ultimate results upon the Kingdom; the liberation of the slave and his incorporation into the body politic as one of the determining factors of its life. This last gift was a fearful boon were it not for the truth that the common sense of mankind is its greatest safeguard. And for this reason, though many contend for a recall of suffrage, the gods do not take back their gifts to men. The writer is not born yet who can fully describe that mighty national cataclysm out of whose smoking throat there leaped upon that famous morn—January 1st, 1863—a new man into history; called a man by courtesy, but in fact no man at all. The condition of freedom had been thrust upon him extraneously and not reached by independent action. We say of him and his freedom as Bishop South said of the children of the "Submerged Tenth" of England, that they were not born into this world, but were damned into it, so the negro was not born into freedom, but was shot into it. I admit that this is a rough way to come, but I would rather come that way than not come at all.

Their views of life were those taught by the lash, but the lash has never yet given an exalted opinion of the law. Their moral sense was obtuse and they were a crude and stubborn set of children. Freedom found them unprepared for its duties and privileges. The restraints of the former period having been so violently removed, they swung to the other extreme of license and libertinism. It is no violence to the truth to say that the negro at the close of the war was largely a restrained and partial pagan. True, many thousands had come under the influence of the Christianity of the slave period—in fact, the whole race had been placed in a different and superior habitat from that of Africa and thus were redeemed from paganism. There were many noble characters in that period, but the rank and file were aliens to the lofty ideals and principles and inspirations that make character. It is wholesome to tell the truth at all times, for it is the truth that makes men free. What is the condition of the negroes in this country from a moral and spiritual aspect? Ah! my friends, in a more than poetic sense, the "Greeks are at our doors." Nay, it would be nearer the mark to use the words of Nathan in addressing him, "Thou art the man." There has grown up since freedom an irreligious and an irresponsible class of young negroes who have no respect for law and no sense of moral probity. It is from this class that the criminal ranks are replenished and it is a shame to rehearse their deeds in good society. At this juncture, I must file a *caveat*, however, dissenting from the sweeping statement charging utter depravity against the whole race. The cause of truth is never advanced by overstatement or by understatement. He who exaggerates or minifies, falsifies. Let us not varnish or tarnish; let us see the truth. When we turn the searchlight upon the social, moral and religious condition of this people in the centers where they congregate—Baltimore, Washington, Richmond, Charleston, Atlanta, Birmingham, Montgomery, Mobile, New Orleans, Memphis, Little Rock, Houston and Galveston, what do we find there? You find a brood of crime, lust, theft and vices of the darkest type and low social standing. You find a gang of roughs in whose life politeness would be a pearl in a swine's snout; insolent, indolent, reckless law-breakers. Out of this condition is gathering a storm that will surely break in violence upon the innocent. There is an almost irresistible undertow of degeneracy that is gaining momentum among a large part of this new-born and lawless element.

The most painful observation to be made, however, is that so large a proportion of the ministry, because of intellectual weakness and moral inefficiency, is unable to check this degenerate growth. They are blind leaders of the blind, moving with fateful rapidity to

the ditch of destruction. I know that there are thousands of negro preachers whose intellectual preparation fit them to stand before the people of the Lord and rightly divide the Word, and whose lives are the practical exponents of the ethical teachings of the Christ; and these in all churches stand up as true leaders of the people. That to the contrary notwithstanding, there is a large number that would serve God better upon their knees at the old-time Methodist mourners' bench than by orating in the pulpit. No work is to be compared with the work of restoring the image of God in the human heart. They are ignorant of the rich possibilities of their unexplored African natures and they are prodigal with the elements discovered. This people must be saved in this country. Sin and crime are making rapid inroads upon them. Intemperance and the unnameable sins, like the fatal birds that plucked at Prometheus bound, are gnawing at the vitals of this modern black Prometheus. These foul harpies must be beaten back. To take a raw, restless, dumb, stupid, stubborn, superstitious and corrupted race and breathe into it a new breath of a diviner life, make them sober, God fearing, intelligent and upright is an opportunity that might well be coveted by angels. God has thrown this work into the lap of American Christianity. I do not pretend to be able to construct a theodicy justifying the ways of God to men; such an undertaking would be hazardous and dangerous, for "His way is past finding out." I only claim to be able to draw a few lessons from certain events for practical purposes. The full meaning of the enslavement of this man will never be fully understood until we shall be privileged to look over the shoulders of eternity in the blaze of its faultless light. It is not ours at this point "to reason why." Ours is to find out the remedy and apply it quickly for "the King's business demands haste." With a clear knowledge of the situation, derived from travel, observation, contact and identification, I say to you men of God in the language of the young prophet, "O thou men of God, death is in the pot," and unless you do, as did the ancient prophet, throw into the springs of this people's life the healing and creative salt of the gospel, the sweetness of our American life will be corrupted by the virus of lawlessness and crime.

The number of colored colleges and their importance:

There are in the United States 178 institutions of high grade for the colored people. One hundred of these are under the control of Christian churches with 25,000 students, which is 55 per cent of the whole number in the higher schools of learning. There are 40,127 students in these institutions, and of this number 2,839 are registered as collegiate students, which is only 7 per cent of the en-

tire number, the other 93 per cent are in the elementary and secondary branches. If now you add to the number in the common schools the full registration in the higher schools you have in round numbers 1,500,000 (1,464,840) under instruction, of which 2 2-3 per cent are in the higher schools. Thus from whatever side we view the situation, the cry of the danger of overeducating the negro in the higher branches is a false alarm to which cool and calculating men need pay no attention. In these institutions there are 1,319 professional students, of which 703 are in theology. From personal knowledge I can say that these figures are graciously given according to the gospel measure; they are "good measure pressed down and shaken together and running over"; for in truth there are only five schools in which a regular course of theology is given. But let us deal gently. The closer we look into this situation the more significant the need of higher moral training and the need of the proper leaders. There were graduated in the year 1896 only seventy-six young preachers, forty-eight of whom came from the regularly established Theological departments or Theological Seminaries. The church that I have the honor to represent needs 100 young men every year to take the places made vacant by death or removal and by growth of the Church. Now add to this number the requirements of the Baptist Church, the Congregational Church, Presbyterian Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church of America and it will be seen that an equitable distribution of these seventy-six would give ten men to each denomination, which is from one-tenth to one-twentieth of the actual needs of the work in any one single year. This state of affairs is appalling. We are compelled to go to the plow and the shops and sometimes, sad to say, to the streets for our ministers. Is it a marvel then that our ministry in its sum total is weak, inefficient and unable to lift the race more rapidly to higher planes of living? Of recent years the emphasis has been put upon industrial education as the *sine qua non* for the race's success and the panacea for all our woes. Twenty years ago every pulpit and every platform took up the cry of politics, politics, politics, but that cry has proved to be the voice of false prophets. The present shibboleth is industrial education and money. Realizing the value of trade and money and in whose presence I stand, I say with all solemnity, my race needs character more than money; my race needs an educated, consecrated, spotless, God fearing ministry to-day more than it needs blacksmiths and truck farmers. "The prosperity of a country," says the monk of Wittenberg, "depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its buildings,

but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character. Here are to be found its true interests, its chief strength, its real power."

The tragic points are the centers where the great religious denominations have established colleges. These are Baltimore, Md., Morgan College; Washington, D. C., Howard University, Wayland Seminary; Richmond, Va., Baptist Theological Seminary; Atlanta, Ga., Clark University, Atlanta University, Spelman Seminary, Atlanta Baptist College, Morris Brown College; Nashville, Tenn., Fisk University, Central Tennessee College, Roger Williams University; New Orleans, La., New Orleans University, Leland University, Straight University; Marshall, Tex., Bishop College, Wiley University; Orangeburg, S. C., Claflin University; Holly Springs, Miss., Rust University; Raleigh, N. C., Shaw University; Salisbury, Livingston University; Augusta, Ga., Paine Institute; Greensboro, N. C., Bennett College; Charlotte, N. C., Biddle University. These are the centers of an American patriot sentiment as well as of the religious forces that are to dominate among the recently liberated. Close up these and the South would be uninhabitable for both classes. To the negro race "*gwine*" to school meant more to them twenty years ago than to the white race. These colleges, in lieu of competent teachers in the homes, have been the teachers of soul and civic virtues to the race. They are necessary because they are Christian in principle. Without Christian teaching the race cannot be saved. They are necessary because it affords the race a higher education for its leaders. Secondary education cannot develop leaders; and when it comes to men of thought, character, far-reaching visions and lofty ideals, the distance between them and the purely industrial schools is as great as the heavens are from the earth. These colleges are needed to train missionaries. Missionaries are trained where the Bible is read, the sacraments observed, prayer meetings held, religious conferences sustained; where revivals burn and where the young man and young woman are led to a higher life of consecration to work and sacrifice for work; where they are taught that a man's life consisteth not in the abundance of things which he hath, and that the ideal life to live is not money-getting, but money-giving, not escaping burdens and doing light work, but burden-bearing and cross-bearing; not for "worldly fame and treasure," nor for self and honor, but for others, for the sake of Christ and His poor. To these thoughts and purposes secular schools are aliens and foreigners. Truly we need these schools to impress upon the young men and women that the final cause of an education is not for so-called culture, but for that culture which is a means to an end; to teach them that the best culture is none too

good to go into the slums to redeem broken humanity and to give its life a ransom for many. Moreover, an eternal fitness will be observed when it is borne in mind that these colleges were planted and are sustained by the missionary spirit. The money given for their establishment was raised under the inspiration of a missionary appeal and they have no reason for existence outside of a missionary thought of preparing men and women to do missionary work at home and abroad. These schools have proved to be the institutes of religious as well as intellectual culture. Let us take a look into some of them and see how nearly they have lived up to the cause that gave them birth. I addressed a circular letter to forty of these colleges making inquiry for facts upon fifteen questions. Twenty-five have responded up to the time of the writing of this address.

It is interesting to observe that of a total of 7,837, in 25 schools, 4,123 are above 15 years of age and of this number 319 are candidates for the ministry. This showing is moderately good and could these schools manage to get these candidates through a course and into the work the number of educated ministers would be materially increased, but the depressing figure is given that only 67 are preparing for foreign missions, 36 being men and 31 women; and with 3 medical missionaries, we have 70.

Thousands of our people have gone to Africa to live and better their material condition, but 40 consecrated men and women have gone to make better the condition of Africa. Nearly all the college presidents report that the missionary spirit is increasing. But another important fact to be observed is that the other professions are drawing many of the strongest minds of the race. This is due chiefly to the fact that these professions promise speedy remuneration, while the ministry holds out no such compensation. These figures furnish food for thought to the Student Volunteer Movement for Foreign Missions and to all other missionary organizations. A vigorous policy should be adopted, which should include every school in the South, to press home upon the future makers of the race its duty and obligation and privilege. Literature should be scattered broadcast and the young men urged to read the story of the progress of the Church. Every agency now at work should aim to call to its support for the evangelization of Africa the young and intelligent and consecrated negroes in our schools. I cannot conceive of a more urgent call to the united Christian forces of our land, and the venture we wish to repay in an awakened people.

Finally, brethren, the redemption of Africa will be furthered by the education and salvation of Africa's children in America. I am possessed of the conviction that God means to give every one of His

children a chance to do something great for His Kingdom. It is a strange providence, but full of meaning, that God should have left Africa wrapped in Egyptian darkness for so many centuries until after her scattered sons had been set free. These sons are now free from bondage, but not free from sin. The young negroes of this country must be given a new thought and a new purpose to save them from destruction. Give them a vision of new possibilities that shall lift their sky higher and widen their horizon. Africa must be brought into their view, not as a place to escape burden, but as an opportunity to swing a continent. They must have the duty pressed upon their consciences that they must help to save Africa for Christ.

A beginning has been made that is worthy of special mention in this connection. The Gammon Theological Seminary at Atlanta, Ga., has, as a part of its working machinery, the Stewart Missionary Foundation for Africa.

This Foundation is in the interest, especially among American negroes, of missionary work for Africa. It has been established by Rev. W. F. Stewart, A. M., of the Rock River Conference of the Methodist Episcopal Church. It is the outgrowth of many years of thought in the consecration of a large portion of his property. In a letter in the early part of the correspondence leading to the establishment of the Foundation, Mr. Stewart thus comprehensively states the purpose of the Foundation:

"My hope is that it may become a *center* for the diffusion of missionary intelligence, the development of missionary enthusiasm, the increase of missionary offerings and through sanctified and trained missionaries hasten obedience to the great commission to 'preach the gospel to every creature.' In addition to the direct work of the recitation room, I have contemplated other educating means that would reach our schools and missions and the whole membership of the Church."

The results of the work may be seen in the thirty societies called "Friends of Africa" and "Missionary Bands for Africa," whose work in inspiring a missionary spirit and in the actual work of Professor Camphor now in Monrovia, Africa. This Foundation has been recognized as one of the Providential movements in these last days for the redemption of Africa. Europe and America are now the ruling powers in civilization. Asia, with her phlegmatic systems, from Buddhism to Mohammedanism, has been receiving, tardily, the gospel against her will. She has interposed Christian progress an effete but stubborn conception of God, but which has been compelled to yield to the superior strength and virtue of Christianity. Africa, the "open sore of the world," has been wrapped in torpor awaiting her

time. Her time is struck on the dial-plate of Providence and she shall be redeemed. The Word of Truth includes that continent in its prophetic consummation.

Africa is in the thought of the world and, with Bishop Haygood, the Christian people of America cannot put Africa out of their thought and prayers and efforts without great responsibility to God.

To save the African in Africa we must save the African in America. With the saved and inspired we shall hasten the day when the kingdoms of this world shall become the Kingdom of our Lord and His Christ. Feeble as he is he shouts to the sleeping millions in his father's land:

"Joy to thy savage realms, O Africa!
A sign is on thee that the Great I Am
Shall work new wonders in the land of Ham.
And while He tarries for the glorious day
To bring again His people, there shall be
A remnant left from Cushan to the sea.
And, though the Ethiop cannot change his skin,
Nor bleach the outward stain, he yet shall roll
The Darkness off that overshades the soul
And wash away the deeper dyes of sin.
Princes, submissive to the gospel sway,
Shall come from Egypt and the Morian's land
In holy transport stretch to God its hand.
Joy to thy savage realms, O Africa!"



**The Responsibility in View of the Student Missionary
Uprising**

Of Christian Ministers

Of Christian Laymen

Of Christian Colleges and Theological Seminaries

Of Christian Movements Among the Young People



THE RESPONSIBILITY RESTING ON CHRISTIAN MINISTERS IN VIEW OF THE STUDENT MISSIONARY UPRISING

REV. R. P. MACKAY

When Mr. Mott last evening asked me to say something this morning my first thought was that it was impossible to face an audience like this at so short notice. The second thought was that it was impossible to decline to make any little contribution that is in my power to a convention so important. I shall try to suggest some reasons why pastors ought to be particularly interested in this great Movement. I do not need to say that pastors are extremely important factors in this connection. They stand at the door of the temple. They are regularly addressing the people, and the attitude taken by them is generally taken by the people. Sometimes there are cases in which, in spite of the pastor, there is an interest created because of some living spirit in the congregation; but ordinarily the attitude of the pastor will be the attitude of the people, and hence the importance of having him stand in a right relation to this work. Allow me, then, to suggest several reasons why the pastor ought to take a friendly attitude.

The first reason is that it is included in his ordination vow. When I was ordained to the ministry I had to answer this question: "Is the love of the Lord Jesus Christ and a desire for the salvation of souls your chief motive for entering into the ministry?" That is a very solemn question, "love of the Lord Jesus Christ and a desire to save souls." Not the souls of one country or of one congregation, but all souls for whom Christ died. If I am loyal to Jesus Christ I shall have a desire to see all souls brought to a knowledge of the truth. I do not think it is possible for any pastor who realizes his ordination vow to fail to take an interest in this Movement. He will always look out with sympathy and longing upon the fields that are ripe unto the harvest.

The second reason is that the pastor is, or ought to be, the exponent of the thought and life and work of the Church. He is the centered religious life of the community. Whatever the Lord Jesus wants the people to know or believe, the pastor ought to know and believe, that he may be able to teach them. Whatever the Lord wants the people to be in life, the pastor ought to be, that by his example and teaching he may lead them. Whatever the Lord wants the peo-

ple to do, the pastor ought to do, that by example and precept he may properly direct them. It is not possible for us, as pastors, to lift the people higher than we are ourselves, nor can we make them do very much unless we ourselves give them an example.

Let me give you an illustration that occurred in our church in Canada. This is specially interesting, because it is known to be true. A minister, pastor of a comparatively small congregation, was very desirous of exciting an interest in foreign mission work. He preached frequently, and exhorted the people, and when the annual contribution was made he got only \$75 or \$80, and was very much disappointed and discouraged. He thought over the situation and said to himself, "There is just one thing more that I can do and that is to give them an example." His salary was \$750 a year. He made a contribution of \$75, and the very next year's contribution went up from \$80 to \$800. The minister in all these things ought to be, and I am glad to think often is, the exponent of the thought, life and work of the church, and liberality as well.

In the third place, a fundamental principle of the gospel the pastor is ordained to preach is that the new life is a power within, an impulse in the soul, that must express itself in Christian action. It is not necessary to amplify that. Bishop Dudley, who spoke to us last night, did so with great power. You remember he told us that if the Lord Jesus Christ had never given us the commission we would still have to go forth; we would have to say, "We cannot but speak the things that we have seen and heard." That is the very nature of our religion. The minister and the people, but especially the minister, who has the living impulse within, must exercise it, must speak and work. He cannot do otherwise. On a certain occasion the Lord Jesus healed a man and He commanded him to say nothing about it. The man went everywhere telling what Jesus had done. It was an act of disobedience, but a very natural kind of disobedience. The man was healed; he was so glad that he could not help telling other people what Jesus Christ had done for him. Now, brethren, have we not something of that feeling? Do you not sometimes feel that you *must* speak, you cannot restrain yourself, you have got to speak, because there is a power within that must in some way express itself?

I was at one time visiting scenes in the city of London, England, in company with a friend who had seen these scenes before. My friend remarked, "I have seen these things before, but I do not like sight-seeing alone. I want somebody to exclaim to." You want somebody to speak to about it. Is it true that you and I are going to walk the golden streets; that we are heirs of the new Jerusalem; that we have a panacea for sin; that the world about us is perishing from the malady

and that we do not want to say anything about it? If that is so, we do not know what it all means. At one time four men brought an invalid to the place where Jesus was. They could not get him in at the door; they went up to the roof and let him down in the midst. Why did they not turn back at the door? Because their friend was afflicted. They knew the power of Jesus Christ and they were determined to have him healed. The result was that the invalid was cured. Do you and I know the malady of sin, its consequences now and hereafter? Do we believe in the power of Jesus Christ to save? And yet, can we hesitate either to speak ourselves, or to give our active sympathy to any and every movement that is intended to give that gospel unto every soul? It is not possible. If we are right ourselves our sympathies will be right in this as well as in other respects. So that my proposition is this—a fundamental proposition of the gospel we preach is that there is an inward impulse that must express itself in action.

The fourth reason is that there are terrible judgments in God's Word pronounced against the unfaithful pastor. Have you ever noticed how very frequently, in the Old Testament especially, but also in the New, reference is made to the unfaithful pastor and how terrible the judgments pronounced against him? How about the watchman on the tower that refuses to give the alarm? The blood of souls will be required of him. That is the point of the parable of the Good Samaritan. The priest and the Levite pass by and give no heed, the Samaritan comes along and gives attention. The point lies in the fact that the priest and the Levite *are* priest and Levite; that their commission is to be merciful. They failed to do their duty, and as a result are held up to the execration of humanity in all ages. So with the pastor. No man living assumes such grave responsibility as he who enters the pastorate. He will bring upon himself condemnation if unfaithful. He, on the other hand, if faithful, wins for himself richest blessing. It is a serious thing for a pastor, a minister of Jesus Christ, to refuse to represent Jesus Christ in Christian work of this kind.

The fifth argument is, that an interest in missions will counteract selfishness in the pastor himself and in his people. There is scarcely any man more tempted to selfishness. When he settles in a community he is naturally anxious to succeed. He will be estimated in the community by the success of his congregation. The natural tendency is to cultivate that little field to the exclusion of everything else. I have known student volunteers to fall into that trap. One occurs to my mind now, who did not go into the foreign field, but settled in a congregation, and to-day is not even interested in foreign missions. He permitted himself to be circumscribed by the little circle with which he is immediately connected. It is selfishness in a business man or

merchant or anybody else to think simply of self or the interests in which he is immediately concerned, and to forget that there is a bigger and wider world in which he ought to be interested. We should have sympathies broad as humanity, wide as the brotherhood to which we belong and for which we are responsible. In order to quench selfishness, to get rid of it, think more of the interests of others and less of your own.

My sixth reason is, that there is an interest awakening in the Church, amongst all young people, not only in our congregations but in our colleges, and that unless we, the pastors, take an interest, we are going to fall out of the race. We may refuse to co-operate, but we cannot arrest the Movement, although we may hinder it somewhat. The tide is rising. It will continue to rise and we have to do one thing or the other—be left behind, or fall in and do our part. Not long ago I remember seeing an account of an incident that happened somewhere on the Atlantic coast. There was expected an eclipse of the sun. A distinguished astronomer from New York made ample preparation for observations; chose the most suitable site, procured the best appliances; everything was in readiness; the hour arrived; he saw the mighty shadow approaching, and became so entranced with the view that he forgot his observations and the opportunity was lost. That is what many people are doing with foreign missionary work. They are reading about it, talking about it, thinking about it, but they are not doing anything. What shall we say of the man who not only refuses to take an active part, but puts obstacles in the way of those who are seeking to further the work? No man can do that and live. Let us not try. Better fall in with these great movements, share in the work, and afterward in the glory.

One proposition more. This Movement is in line with God's providence, and if we are to succeed in life we must place ourselves in line with His workings. Nobody can doubt that. It is as distinct as any page in the Book of Revelation, that God's hand is in these missionary movements. It cannot be reasonably disputed. Mighty changes have taken place, and are now taking place. Everybody knows the incident, so often told, of the rebuke administered to William Carey, in the Baptist Association, before he went to India. After William Carey went to India there was a resolution passed in the General Assembly of the Church of Scotland condemning the movement as a visionary and pernicious delusion. The Church of Scotland had so completely forgotten her mission that she not only refused to co-operate with, but condemned the movement. It is, I believe, historically true, that when the American Board of Commissioners for Foreign Missions of this country was organized incorporation was refused

by the state government for the sapient reason that it was exporting religion, and that they had no religion to export—a rather remarkable reason to give. Of course incorporation was afterward granted. But imagine the highest power in any state dealing with God's Truth in that way! Both Church and state were guilty in the past. How is it now? Visit any of our General Assemblies or Conferences, Association meetings of any kind, where large representations from different churches gather, and you will find that the popular sessions in every case are those when reports on missions are presented. The fact is that the Church has awakened, is now beginning to see her duty and to put forth her power. She is co-operating with God. Emerson said: "Hitch your wagon to a star," if you would succeed in life. Get hold of God's eternal law, get in line with God's providence, follow God and you will reach your proper destination; you certainly never will by pursuing any other course.

These are seven reasons. Possibly others might be added which, to some of you, might seem more important than any I have stated. But these seven are, I think, sufficient to justify the contention that every pastor ought to be an active sympathizer with the Student Volunteer Movement.

Now, how should pastors proceed? That ought to be discussed at some time or other, and probably will be. Let this be said in a word, that it is not enough to preach, although preaching is important. If every pastor in the Church preached upon missions occasionally a very great step in advance would be taken. The Archbishop of Canterbury instructed his clergy to preach twenty-five sermons a year on foreign missions. But we want something more than preaching. What is wanted is that pastors or others who are capable should go down amongst the people and show them how to organize. I saw an account lately of the wreck of a ship upon the Spanish coast. The coast-guards saw the ship in distress and gave instructions through a speaking trumpet. They reported next morning what they had done, but added, "We found twenty bodies from the wreck on the shore." If, instead of speaking through a trumpet, these guards had manned the life-boat, had gone out to the mariners in distress and had shown them what to do the result might have been different; lives might have been saved. That is the want in our churches—organizers. A minister may not himself be a good organizer, but he can find some one who will assist him. Men are waiting to be led, standing in the market place idle, wanting to be hired. They know not what to do. They need to be taught. That is the important thing; go down into every congregation, organize and set the people to work. One illustration, an example of method: One of our ministers, in a small town, makes

the last Sunday of every month foreign mission Sunday. The sermons and collections and Sabbath school lessons for that day, the prayer meeting of that week—everything during that week is in connection with foreign missions. Other methods might be suggested, perhaps none of them the best; but I do say this, as a closing word, that if we cannot as ministers, yet, if as presbyteries, districts or conferences, we could lay hold of one man and use him to visit and suggest and get every congregation working, the results would soon be apparent. We would find a ten-fold increase in our revenues within a very few years.

THE RESPONSIBILITY RESTING ON CHRISTIAN LAYMEN IN VIEW OF THE STUDENT MISSIONARY UPRISING

HON. JAMES A. BEAVER

Mr. Chairman, Ladies and Gentlemen: It is a notable event in a somewhat eventful life (it would be a notable event in any life) to stand in this presence and to be permitted to take an humble part in the proceedings of this great convention. It is a privilege—aye, it is more than a privilege, it is an absolute benediction and blessing—to feel this rising tide of enthusiasm which reaches heavenward, in order that it may flow earthward, and to see this great body of consecrated young manhood and young womanhood which seeks its inspiration from God, in order that it may carry help and hope to man. I think I esteem this privilege, in some degree at least, at its value.

I am bidden speak to a special audience, but fear, from what I have seen, that it is conspicuous for its absence. I see around me on this platform agents of the great missionary societies of the world by the score, and missionaries by the hundred. I see in front of me volunteers by the thousand, but where is my audience? I have spent most of my life talking for verdicts, and I have never yet been able to get a verdict without a jury. If I could turn those of you who are here out of that door (and I mean no disrespect to you in saying it) and could fill your seats with the Christian business men of Cleveland, and talk about the responsibility of the laymen of this country in view of the great missionary uprising of the students of the world, I would expect to get a verdict; and, if I didn't, it would not be the fault of the cause, it would be the failure of the advocate.

But possibly we may have a little sprinkling of a jury in this audience after all. It is barely possible that even of the students who are here we are not all volunteers. I would much like, however, to see where my jury is. The knowledge would tend to concentrate my thought and focalize my effort. I wish all of you, who are neither

representatives of missionary enterprises, nor missionaries, nor clergymen at home—who are missionaries in a large sense—nor volunteers, would hold up your hands for a moment. (Many hands held up all over the audience.) Oh, yes! Well, I feel better now.

You will recognize, as I proceed, that I deal only with the A, B, C of this subject; not for the benefit of you volunteers, nor of you dignitaries here on the platform, but rather for the members of my jury, who are not supposed to be so well informed upon the subject as you are.

What is this Student Missionary Uprising of which we are to talk? Begin at the very beginning of it; what is it? As to its source. On its divine side, if I know anything about it and if its results mean anything, it has its source in the Holy Spirit. God Himself, in the person of the Holy Spirit, is the author of it. It cannot be otherwise, if God is God and if the Holy Spirit dominates the world by His presence and moves it by His power, as He does. On its human side it is the Christian college.

I wish I had the time to stop just here and now speak of the Christian college—what it has been, what it is, what it is to be—the greatest agency, in my judgment, outside of the home that is to be found in this country or in the world. They do well, therefore, who seek to control the springs of influence flowing from it, which dominate the present and will yet more fully dominate the generation to come. I remember, when a boy at college, of hearing very often what might be called a stock prayer. Every stranger who came to the college and took part in our devotional exercises seemed to me to use the same expression, “that from this center of influence there might flow out streams that would make glad the city of our God.” It made little impression upon me then, except to find a place in my memory; but, as I have grown older and have thought of it more and have seen the results of the influence of institutions like the one in which I was educated, it has seemed to me that it was a great petition, couched in appropriate language. The Christian college is like Ezekiel’s river—“everything liveth whither the river cometh.”

What is the aim of this Movement? You see it prominent upon the walls of this building: “The evangelization of the world in this generation.” I distinctly recall the time when I first heard this watchword. I leaned back in my pew and shut my eyes and said to myself, “Behold this dreamer cometh!” Is it a dream or is it a possibility? If failure to reach this high aim results, it will not be the fault of aim; it will certainly not be the fault of those who have set their aim impracticably high; it will not be God’s fault, for He has undoubtedly cleared the way in His providence for its accomplishment. If there

be failure, it will be the fault of those who have it in their power to co-operate in making it both possible and practicable and yet refuse their co-operation, and in saying this I do not mean that our co-operation (yours and mine) is the important thing. As a matter of fact, it is the last and the lowest thing necessary to the accomplishment of complete success. But it seems to be the thing needed.

What is its object? To multiply the number of men and women who study and preach and teach the Word by precept and by example, as Christ taught it, when in His preaching He also cared for the bodies as well as for the souls of men. Its object appeals to every man who believes that through preaching and teaching, through precept and example, the multitude of those who hear and do the Word is to be greatly increased.

Its source is ideal, its aim is high, but it is right, its object is something that should be—aye, that may be attained.

Has it a future? In my judgment there has been no movement since Paul's day—and I think of the Reformation when I say it—that has a title of the promise in it which this Student Movement possesses. The Reformation covered a little bit of territory, as the world is to-day, but this Movement is absolutely world-wide. The Reformation had limitations, not only territorial, but in its doctrinal and practical scope. This Movement has no such limitations. It is precisely in line with the command of Christ and can rely upon the unlimited promises of God. If, therefore, we believe in God and in the cause of Missions at all, we must believe that the future of this Movement is big with results, *if*—and that is a tremendous *if*—if we are ready—you and I, brother laymen, on our side, to do what God has placed it in our power to do and what He demands of us to do.

I do not think we have the large place in this Movement, nor do I think that we have the important place. Paul's exhortation that "Ye that are strong ought to bear the infirmities of the weak" does not apply. No, I have no such notion. The heroes in this fight are on the skirmish line, they are in the thick of the fight, and the place which we must take is that of noncombatants. God will allow us to be the sutlers and the commissaries and the quartermasters and the paymasters of this army, but we are not heroes. Don't lay that flattering unction to your soul. You don't approach the place of a hero in this fight—and yet we ought to be thankful if God will only give us a little place, the smallest place, in this great Movement.

It is said that an army goes upon its belly and this is, in a very practical sense, true. I have seen the day when I would welcome the coming of a Pennsylvania Dutch mule-driver with a load of hard tack for my men rather than a visit from Grant and Meade and Hancock

and all the general officers of the Army of the Potomac. Even mules, you see, are an element and an important element in the provisioning of an army. Lincoln said at one time, after the capture of a brigadier-general and a number of mules, "I can make all the brigadier-generals needed, but I hate to lose those mules." I am a little careful of the feelings of my jury and that last remark doesn't apply to you, gentlemen of the jury. Yes, we have a place, but let us remember that it is not the important place. Some of us were born too soon! Some of us, perhaps, who were not born too soon, haven't the grit that heroes are made of. Probably there may be legitimate reasons why we are not and are not to be heroes in this conflict, but we are not. Let us take our places, whatever they may be, and see to it that in them we meet the responsibilities which come to each of us out of this great Movement, which needs us all in our several places for its final and complete fruition.

It is intimated by our subject that a responsibility rests upon us. Now, responsibility implies trust, and out of that trust arises obligation, and obligation means duty. And so we come to the practical proposition, What is our duty in regard to this great Volunteer Movement? Obviously, first of all, if we are not already there, let us get into sympathy with it. You don't know about it. I know you don't. That is the great difficulty with the great body of the Christian lay element of this country. I have just journeyed from Fredericksburg, Virginia, to Cleveland and, in making that journey, met many gentlemen with whom I conversed, some of them Christian men. Their natural inquiry was, "Where are you bound?" "I am going to Cleveland." "What is going on at Cleveland?" "I am to speak to the Student Volunteer Convention there." "What's that?" without an exception. My acquaintances were not exceptionally ignorant men. They probably fairly represented the average layman. Those in this immediate presence are doubtless better instructed, but the average Christian layman does not know; he does not know what the Movement is; he does not know what it has accomplished; he does not know what its aim and scope and objects are; therefore, get information in regard to it and, through that, get into sympathy with it. I know that our Chairman is a very modest man and I do not wish specially to shock his sensibilities, but, if you wish to get into sympathy with this Movement and know what it has already accomplished I advise you, first of all, to get Mott's book. In my judgment that story of the side trip to Australia, which is not in his plan at all, has more of the flavor of the sixteenth chapter of the Acts than anything which has been written since the Holy Spirit shut up all the ways in Asia and sent Paul and his accompanying medical missionary, Luke, over into the outstretched arms of

the dream-man of Macedonia and sent the gospel on its western journey around the world. There is no extravagance in that statement. Simply read it. Your sympathies will be aroused, as you read, and you will be moved undoubtedly to bring somebody else into sympathy with the Movement. The how will come as you make the effort. I hesitate to say, pray for it, because it is doubtful whether you know enough to pray for it. If you can pray intelligently, pray. If you believe enough to pray earnestly, pray; but don't pray unless you are ready to do the next thing. I saw it stated the other day that the Chinese rather reverse our order on this subject and say, "Pay and pray"—not a bad idea—for the man who prays, "Thy Kingdom come," and never opens his hand, in order that the Kingdom may come, brings no blessing to himself nor to the cause. And then, of course—which is the next thing—do, as we did last night, here, only more generously—give to it. Answer in so far as in you lies your own prayers, and this is said in no irreverent spirit. God can and doubtless does use men to answer their own prayers, when they are ready to be so used. There is no reason why He cannot do so as effectively as if He sent an angel. Labor for it. There is no time to enlarge upon this, but, if possible, put yourself in close touch and sympathy with a Christian college. I know of nothing more rejuvenating in this world than to come annually in touch with a body of young men and young women of high aims and purposes, nothing more inspiring in the world than to keep in touch with the youth of this country as they are planning for great things for the Kingdom of our Lord and of His Christ. An official relation to a Christian college, as trustee or otherwise, will give you a sphere in which that which is best in you will find a place for its exercise. Through such a relation your influence will tell not only upon your own generation but upon the ages and throughout eternity.

Has the time come for it? Is the world ripe? Open your eyes. The harvest is not coming, it is here. It is upon us. It is not only white, it is over-ripe. If you are not ready to put in the sickle, at least furnish the sickle.

Now, just a word as to the conditions abroad and the situation at home, which our lay element can appreciate, if they will only think of and study them. Listen! You hear the majestic tread of the mightiest armies of the planet. Emperors and kings, rulers and cabinets, field marshals and generals think they are moving these armies. Yes, they issue the orders under which these armies are moved, but every one of them is moving in obedience to the unuttered and unpublished orders of the King of kings. There is not a soldier crossing the eastern continent, nor one being transported across the seas but that moves in obedience to the will of Him who governs here as He governs through-

out the universe. You see the stately squadrons of the world's navies maneuvering in eastern waters. Why? Because they are moving in obedience to the will of Him whose will it is that the great avenues of the world shall be opened up for the spread of the gospel. What is the situation at home? I have a great body of statistics here which I have not the time to give you; but, in a word, what is the significance of the fact that our exports for the year just closed were \$1,100,000,000? This means that, after supplying ourselves with everything needed for our own comfort and convenience, from the products of field and factory, we are giving to other nations that which measured in dollars equals this enormous sum. One per cent. of this amount—one per cent. of our annual surplus, remember—sent to the nations outside ourselves would give \$11,000,000 for foreign missions. Why is it that we are the greatest gold-producing country of the world to-day? Has the region north of us from which my brother who has just taken his seat comes, and the region south of him which we occupy come into possession of the marvelous wealth which is seeking its development in this day for nothing? Is Klondike an accident? Has our great cereal crop of last year been harvested and the prices of cereals advanced for nothing? I think I hear Him say: "The silver and the gold are mine, the cattle upon a thousand hills are mine; mine are the sunshine and the rain, and mine the increase which they bring." Will we bring our tithe or our hundredth, even, to Him? He gives us the opportunity. He could sweep us who think we own these things out of existence in an instant, and administer His own wealth, but He gives it to us to administer. Will we be faithful to the trust? The situation at home, if we had time to enlarge upon it, is fraught with impressive lessons which ought, if properly considered, to induce the lay element of this country to see to it that in this great missionary uprising of the students of the world the sinews of war shall not be wanting. Mott calls his book "Strategic Points in the World's Conquest." It is rather a military title—a strikingly military title—but this Movement is the Church Militant on the skirmish line. Every one of you volunteers, if your vow is kept, will be on the skirmish line of this great fight as soon as those of us who are asleep wake up.

There is wonderful significance in the marvelous concurring movements and coincident conditions which confront us in this generation. I cannot stop to speak of them in detail. They are in themselves a wondrous theme and they bring their own suggestions to any thoughtful mind. My brother laymen, are we ready to meet our responsibility and to do our duty, as we face this great Student Missionary Uprising, which seeks to evangelize the world in this generation?

Let me close with the thought which in part dominated the last

address. What we all want—representatives of missionary agencies, missionaries, volunteers, laymen—what we all want is to have the selfishness which dominates our lives eliminated from them and to be filled with all the fullness of God through the riches of His grace in Jesus Christ, our Lord, by the operation of the Holy Spirit.

THE RESPONSIBILITY RESTING ON CHRISTIAN COLLEGES AND THEOLOGICAL SEMINARIES IN VIEW OF THE STUDENT MISSIONARY UPRISING

PRESIDENT CHARLES CUTHBERT HALL, D. D.

From a practical point of view the subject upon which I am asked to speak may be looked upon as not less important than any that have already been discussed in this great and Catholic convention. I am charged with the duty of pointing out the relation occupied by the college curriculum and by the curriculum of the theological seminary toward the progress of modern missions. To this most congenial duty I address myself with deepest earnestness and with the prayer that I may be led to say only that which is wise and reasonable, because according to the mind of Christ, that which shall truly promote the vast, world-wide interests that lie so near to the hearts of those who are assembled here.

I shall ask the privilege of offering four propositions, and these I shall immediately summarize before you, that the scope of the arguments may be disclosed at the outset of my speech.

Proposition I.—That the hope of a large extension of missions in the near future chiefly rests upon the co-operation of the student class.

Proposition II.—That the period of academic life contains the influences that are likely to give direction to the tastes and the sympathies of later years.

Proposition III.—That the predominant influences of college and seminary life are not those which would naturally direct the mind toward the subject of world-wide evangelization.

Proposition IV.—That larger opportunity for the study of missions in college and in seminary may reasonably be advocated.

Upon each of these propositions I try to offer a few words spoken after long and earnest reflection.

I. *The hope of a large extension of missions in the near future chiefly rests upon the co-operation of the student class.* I make this statement in the full and glad consciousness that God is able to use whom He will in the accomplishment of His plans; that the unlearned

and the untrained are daily being employed, at His pleasure, for the furtherance of His purpose of grace toward the world; that in some things the wisdom of this world may appear as foolishness to God; and that the fundamental fact in evangelizing is not an academic fact, but a spiritual fact. I offer this proposition also in the thankful remembrance that many of those who were deputed, by the Lord Himself, to be the pioneers of missions were not of the student class, and that many of the later missionaries have gone forth to fruitful careers devoid of what we describe as the higher intellectual training. And yet, we were reminded last night by Bishop Dudley that he whom we are accustomed to regard as the most illustrious exponent of world-wide evangelization was distinctly a representative of the student class. Saul of Tarsus was the first student volunteer. That chosen vessel, to whom came the "one clear call," "Depart, for I will send thee far hence to the Gentiles," was a man of academic training; the consecration of his life was the consecration of a scholar. To-day, as in the first century, God can call whom He will, and God will endow whom He calls; but, if it is given to His Church to ascertain His will through indications of Providence, then those who love missions must rest the hope of their large extension in the near future upon the co-operation of the student class. This opinion is founded upon definite grounds. It is founded upon the inherent sympathy of the student mind with the large unselfishness of missions. It is founded upon the relation of the student class to the most wholesome school of public opinion in this country. It is founded upon the absolute necessity, under the modern theory of foreign missions, that educated men and women shall be sent abroad. In other words, that missionaries shall be produced from the student class.

The opinion that the future extension of missions depends, humanly speaking, on the co-operation of the student class is founded, I say, upon the inherent sympathy of the student mind with the large unselfishness of missions. Collegiate life in youth, far more than commercial life in youth, tends to cultivate an appreciation of those larger movements that make for the well-being of the race. Broadly speaking, if you seek in these days, that large-minded, chivalric, I had almost said romantic, love for the human race out of which great onward movements are born, seek it in the colleges or seek it in society among those who have been liberally educated. There are exceptions, many and bright, under this rule. There are men of truly world-wide spirit who never knew the student's life; but the rule stands, that great movements, calling for love and sacrifice and personal heroism, unaccompanied with personal distinction, are commonly born within the student class. Study and books may make hermits and book-worms,

but God knows they also make leaders of missions and martyrs in the cause of truth.

The belief that the future extension of missions depends, humanly speaking, on the co-operation of the student class is founded upon the relation of the student class to the most wholesome section of public opinion in this country. Multitudes of people in this country are thoroughly materialized in their ideals of living and judge all questions from the standpoint of self-interest. Multitudes look even upon civil government and the public service from no other standpoint than that of self-interest, esteeming government to be a kind of lucrative trade in which all who enter are competitors in self-interest. Such sections of public opinion, and they are numerically enormous, are but little affected by the larger conceptions of the student class; nor need this surprise us when we remember that the entire student class of this country is but the merest fragment of the total population. But, on the other hand, that section of public opinion in this country which is wholesome, lofty, which looks upon government and the public service as to be administered upon other grounds than the ground of self-interest, which regards with genuine moral solicitude the condition of the world and truly desires its advancement—that section of public opinion depends for its maintenance upon the fidelity, the earnestness, the large-minded intelligence of the student class. In this class are to be found the ministry, and in this class are numerously represented the leading laymen of the country. College-bred men are largely directing the best, wisest and most progressive thought of the country. The scholar in politics, the scholar in civics, the scholar in social life, in finance, in business, in the fine arts, in medicine, in law, in journalism, in the church—in him is lodged the best hope of this country's usefulness. To him, then, must be communicated an understanding of the greatness of missions, that by his spoken words as a public leader, by his personal influence as a private layman, he may defend and commend this cause, and that he may be, on its behalf, an educator of those whose vision has not yet compassed the conception of a world evangelized and a world renewed. And, once again: The opinion that the future extension of missions depends, humanly speaking, on the co-operation of the student class is founded upon the absolute necessity, under the modern theory of missions, that educated men and women shall be sent abroad. In 1864, in a great and memorable speech at Lincoln, upon the work of missions in India, Bishop Wilberforce, dwelling upon the awakening of the Hindu and the Mohammedan mind to western ideas, spoke as follows: "The very unsettledness of the Mohammedan mind, the very emptying out of the Hindu mind, might, if we rose up to the greatness of the opportunity, give us the time, and give us the means

of inscribing upon that vacant page, the blessed characters of the trust of Christ. But then we need men of education. It will not do to send out there men of no education. The Hindus are men of infinite subtlety of mind. The Mohammedans are men of a very firm grasp of whatever they hold. They are all very censorious as to the lives of those who call themselves Christians, and, alas! they have miserable examples before them. Therefore we must send out men who have the gifts of intellect, who have, beyond everything else, the firm grasp of faith, and who, because they have the firm grasp of faith, lead lives of love and purity."

These words, spoken with truth in 1864, have but a deeper truth and force when repeated to-day, a generation after the time of their original utterance, and in the light of those modern conceptions of missionary work which, as the century closes, are widening to include the broad sociological aspects of foreign missions. Brilliant and inquiring minds in the far East are searching Christianity as with candles; such minds can be dealt with only by those who are academically trained, and who have gone to their work with large and liberal understanding of comparative religions. From the student class alone can we with safety select those to whom as in the very name of Christ we shall dare to say: "Depart, for we will send you far hence to the Gentiles." And not only so: The latest thought on missions is leading to the general acceptance of those comprehensive principles which, far in advance of their time, were potentially illustrated by Carey and Marshman, in their efforts not only to evangelize but to rebuild the fallen fabric of social institutions in heathen communities. The latest thought on missions points to what may be called an evangelical sociology founded on the belief that the gospel for heathen lands is not alone a gospel of deliverance for a life to come, but a gospel of social renewal for the life that now is—a gospel that patiently and thoroughly renovates heathen life in its personal, domestic, civic, tribal, national practices and tendencies—aiming to make the heathen commonwealth, as well as the heathen individual, a new creation in Christ Jesus. For such enterprises, in these times of diffused intelligence, the student class must furnish leaders; men and women who have seriously prepared themselves by years of academic discipline to grasp and to apply the sociological functions of Christianity.

II. I pass to my second proposition, which, with the two that follow, may be dealt with the more briefly because of the time that has been expended in establishing what appears to be the fundamental position. Proposition II. is to this effect: *That the period of academic life contains the influences that are likely to give direction to the tastes and the sympathies of later years.* I say "that are likely to give." It

is within the observation, possibly it is within the experience of many who are here that the influences which give shape and direction to one's career not infrequently come after, and not during, the term of academic life. But if these directing influences, coming after we leave college, be of the class that tend to wideness of view and grandeur of purpose, then it is to be regarded as our misfortune that those influences did not come earlier, as, under better circumstances, they might have done. For, other things being equal, the period of the academic life is the period of greatest receptivity; it is the period in which first impressions are received and elementary points of view are established. When for great multitudes of young men and women a philosophy of life is unconsciously produced, upon which one often relies to the very end, judging the world to be a place for the compassing of selfish ends, or judging the world to be a broad opportunity for the serving of God and man. As one who has been out of college and out of the professional school long enough to study at some length the moral and spiritual evolution of his student contemporaries, I judge that, for the most part, the tastes and the sympathies which control personality in after life are determined in the academic period, and that, as is the undergraduate, so, chiefly, is the man.

Complicated with this thought, and logically inseparable from it, is the fact that choice of life work is commonly made during the academic period. Whatever view of God and the world is dominant in the years of the academic period must therefore be looked upon as having largely accounted for the choice of life work and as having shaped the adult career. Cases are not infrequent, as I have said, of the discovery of life's sublime meaning and vocation in riper years (long after college days) and of the brave attempt to redeem to some nobler use the time remaining; but such adult reactions toward a Divine standard of living, however beautiful in themselves, must ever awaken the patriotic wish that the light might have come earlier, and that the youth in his undergraduate days might have had the material at hand for a more complete induction, before selling a birthright of original opportunity which manhood's tearful earnestness could but in part reclaim. It cannot be doubted that much undergraduate thinking upon life, and life work, as well as upon God and His world, is founded on a most inadequate induction, and that the youth decides to be this or that without having had a fair chance to make his induction complete by studying all his possibilities, and by realizing how much else there is in life, and how much more than this or that a man may be.

III. I advance then to proposition III., as follows: *That the predominating influences of college and seminary life are not those which*

would naturally direct the mind toward the subject of world-wide evangelization. I make this statement after careful reflection and the study of data. The development of the highest education in this country furnishes possibly one of the most brilliant and striking chapters in the whole history of academical evolution. The extension of the curriculum, the growth of the elective system, the increase of post-graduate work, the great advance in the departments of physical science, are notes of this progress. And I gladly grant that upon certain lines the progress is of a character which tends indirectly to convey the mind of the student toward the work of missions. By the increasing importance attached to the study of comparative religion, by the marked attention paid to the philosophy of religion, and by the thorough treatment of sociology the student who thinks is encouraged to make a larger and larger induction in determining his doctrine of living and in electing his specific vocation. But when all this has been said it remains true that there is little in his college curriculum, and more recently there has been comparatively little in his seminary curriculum to direct his attention upon missions and to give him such broad, accurate and modern information as would lead him to include the subject of world-wide evangelization in that rational induction which should be made before he decides what to do with his life. On the contrary, this great department of knowledge, possessing a literature of its own and connecting itself by the most important ties with the life of nations, as well as with the life of churches, has not yet received in the college curriculum the place to which it is entitled, and has not yet, even in the seminary curriculum, generally been treated with the honor that is its due. And the mind of the student, instead of being strongly attracted to the subject, has been systematically diverted from it. By this I do not mean that our Christian colleges and seminaries have excluded the study of missions, but that they have, in some degree, omitted to make provision for that study, in consequence of which omission the predominant influences of college and seminary life, however excellent in themselves, are not those which would naturally direct the mind to the subject of world-wide evangelization. This is true of the study of the physical sciences, of the classics, of political economy, of literature, of systematic theology, of Biblical criticism, of exegesis, of homiletics, of pastoral theology, and even of church history. Through no one of these channels of discipline is the mind of the student necessarily brought to see and to feel the tremendous phenomena of heathenism; through no one of them is his ear necessarily quickened to hear that exceeding bitter cry of Christless souls vainly seeking the consolation which man's nature requires, in faiths that cannot feed the deepest life. The

student may be the most earnest of persons — he may be the most sincere of Christ's disciples, he may honestly desire to do God's bidding, and to consecrate his life for the most effective service; but if in the seats of learning whither he goes to prepare for life he finds none to unfold before him the science of a world's evangelization, none to point out to him the condition of the non-Christian world, none to inform him of what has been done, of what is doing, of what needs to be done to take Christ to the world and to bring the world to Christ — if, instead of burning speech and illuminating instruction upon this theme, he finds a heavy veil of silence let down before it, as if there were no such thing upon the heart of Christ as the world's redemption, can any one say that that student has been fairly dealt with, and that he has had full opportunity to make his own induction and to determine what he shall do with his life?

IV. I proceed, then, finally, to proposition IV.: *That larger opportunity for the study of missions in college and in seminary may reasonably be advocated.* That the study of missions in college would be appreciated by many is shown by the powerful hold upon college life that has been gained by the Student Volunteer Movement. That Movement I cannot regard as the fruit of any solicitude shown by the governors of colleges or of seminaries to provide such opportunities of instruction for students, but rather as the fruit of an omission so to provide. The Movement came by the grace of God, to supply a demand not adequately supplied by the ordinary sources of instruction. It came because in all our colleges there were souls set on fire by the Word and Spirit of God that could not be content to live apart from knowledge of the world's spiritual condition; that could not be content to commit their life to any work without first considering the claim upon them of the non-Christian races. And, like every sign sent by the grace of God, the Student Movement reveals the need it endeavors to supply. It is a need which, I believe, shall not be long unrecognized in the Christian colleges and seminaries of this country; the need that a large opportunity be given to young men and women to bestow thorough study upon the history, the distribution, the religious and social problems, and the biography of missions. I long to see chairs of missions founded in all our eastern and western colleges, filled by incumbents who have the true passion for the world's recovery to Christ. I long to see the literature of missions placed conspicuously in the alcoves of college libraries and used for purposes of research as faithfully as are the literatures of science and philosophy. I long for the day when every theological seminary of the Church in this land shall make it possible for a student to begin his junior year with a required two-hour weekly

missions course; that he may be introduced to what may have been to him an unexplored territory, and then to have at his disposal a two-hour weekly elective all the way on to the end of his senior year. Thus shall the Church not only supply the ever-growing need for educated missionaries on the foreign field; she shall train laymen with world-wide spirit; she shall also fill the pulpits of this land with men who have a Pauline sympathy with the whole world, a Pauline passion to extend the knowledge of the whole world's Savior, a Pauline vision of that blessed hope of Christ's return.

* * * That "Divine event
Toward which the whole creation moves."

THE RESPONSIBILITY RESTING ON CHRISTIAN MOVEMENTS AMONG THE YOUNG IN VIEW OF THE STUDENT MISSIONARY UPRISING

REV. FRANCIS E. CLARK, D. D.

Dear Friends: I rejoice to be able to believe that I can bring my welcome with me this morning to some extent, for I have recently come from the missionary field, where I have seen some of your own volunteers, and I can bring you good news of their efficiency and Christlike zeal. It was my great privilege about a year ago to be with your own Robert Wilder, *our* Robert Wilder, for he belongs to all young people's movements the world around, and to see something of the work he was doing in Poona. A little after I was in Calcutta and saw the White brothers and their noble work among the students. Afterward I saw something of Mr. McConaughy's work in Madras, and know that he is doing a magnificent work among the students of that great city. It was my privilege just before sailing from India to attend a meeting for the deepening of the spiritual life, which was manned and addressed very largely by your secretaries and by student volunteers, and I received a most gracious impression of what was already being done.

We look forward to the future very largely; we say: What will come, what shall be one of these days, when these students go into the field? Many of them are in the field now and making themselves felt the world around.

I saw something of them in Africa, too, and everywhere I heard the good news of the new blood, the new force and fire they have infused into missionary operations. I saw, it seemed to me, a great difference in the spirit and purpose and joyous out-reach of the work in India from what I saw there four years before. Many of the older

missionaries told me that it was very noticeable, that they felt that the kingdom was coming, as they had not felt before; that they looked forward with more hope than they had ever known in the past. And I believe that much of this new hope and new joy and courage which has come to veteran workers, the new expectation of a more speedy evangelization of the world, has come because of this splendid Movement in the kingdom of God which is represented here to-day.

But I am asked to speak along a little different line, and I am very glad to do so—the responsibility resting upon the young people's movements at home, in view of this Student Uprising for the evangelization of the world. It is a very trite saying — one hesitates to repeat it, but still it is very true — that in some sense this is peculiarly the young people's century. In religious work it is peculiarly the young people's era. No century has seen so many different uprisings, along difficult lines of the young people in the churches, for the churches, and for the wide world, to bring it to Christ. I believe the history of the last twenty years in the Church of Christ can never be written without giving large space to the work which young people have done, to their aspirations, to their hopes, to their forward look into the future. Now, this has come not of the wisdom of men, not of the power of men, but of God. We all recognize that.

There are certain characteristics about this wide uprising of youth, of which this Student Volunteer Movement is a part and of which there are other parts represented here to-day, which will always make it memorable.

It is a young *people's* movement; not a young men's movement, not a young woman's movement, but a young people's movement. Strength and beauty, the young man and the maiden, have clasped hands in this work, and they are doing together what they can to advance the kingdom of God at home and abroad.

This is an *international* movement. It has not expended its force here in America. It has not occupied some narrow circle. Its horizon is bounded by the whole wide world.

It is an *interdenominational* movement, not bounded by any sectarian lines. It has come into all denominations, and it is doing its work in all these denominations, I hope and pray, for the advancement of the kingdom of God.

I think all these features are most encouraging and hopeful, and we can look forward to the time when this world shall indeed be the Lord's, in part brought about and hastened by these movements which Christ has established in the churches to-day among our young people.

Now, there are two phases of the Movement which particularly interest us to-day. I think "my jury" here to-day belongs for the most part to both of those different branches of this work. One of these phases which especially arrest our attention is the establishment of organizations in the Church, for the sake of doing the work of the Church at home and abroad. Scarcely is there a Church in all the land without some young people's organization. And then side by side with this movement has come up that which is especially represented here to-day, the Student Uprising, those who have said from out of the educated ranks of the young men and women of our day: "Here are we; send us."

It seems to me that there are two or three characteristics of this dual uprising that are worthy of note.

One of these characteristics is this: That these two Movements, or rather these two branches of the same Movement—for it is all one great movement in the providence of God for the bringing of the world to Himself—were so nearly simultaneous. To be sure the work in the Church—as was natural—had the priority for a little while. The thought and attention of these young people was at the beginning very largely directed to their own work here at home. They had to get into training, to put on the harness, to look first at the things nearest to them.

But they were not content very long to remain at home in their thoughts and in their desires. I have seen this young people's movement, during the last decade and a half, grow in its proportions; not only in its numbers filling the world, but also in its wide out-reach and outlook. I used to go to conventions of these young people's societies and see very often this motto, which I do not often see to-day: "Our State for Christ." Oh, how often I have seen that in letters upon the church wall, in letters of living green sometimes, wrought by deft hands and placed there to show that their loyalty to their Church, to their Christ, to their State, could not be questioned. But I have seen, by a blessed process of evolution, this idea grow, until now it is no longer very often "Our State for Christ," for the young people have got a wider conception, and their thought is now, "Our Country for Christ." And they do not stop there. It is "The World for Christ, and Christ for All the World." That is the thought that I am sure dominates their hearts to-day as it never did before. And, thank God, at the time when this thought was especially needed came this uprising among the students of America, revealing the place where the young people who had been trained in their own churches could show their enthusiasm, many of them laying themselves upon the altar and saying that they were ready to stay or to go as God should call them.

Those who could not from the nature of the case be student volunteers have been aroused, too; they have been filled with this same enthusiasm. Let us thank God that these two ideas came together so nearly! It is His work and not ours.

These movements were spontaneous. No one went to work to plan this thing. Neither of these movements of which we are speaking have been born of ecclesiasticism. No one has set himself to make a young people's movement in our churches, or a Student Volunteer Movement. It is a work of the young people, by the young people, and for the young people. It has been a spontaneous work. It has been in a sense a self-generated work. This is the way every great reformation has come. It is the way the great Wesleyan revival came, the way every great movement for the uplift of the Church has come. God has planted the seed in a multitude of hearts, and the seed has taken root and grown. Let us thank God for this.

Yet this movement has not meant, as some movements have meant in the past, a revolt against the Church, against ecclesiasticism. We have worked in our churches, through our churches, through our missionary Boards. We have not set up a new Board. We have not cut loose from our own churches. But we have said: "Here are the channels; through these we will work; through these Boards we will send our money and our men, in loyalty and in faithfulness to the Church. We will not be untrue to her. Whether at home or abroad we live for Christ and the Church."

And now what about our responsibility? I cannot pick out of this audience those to whom I should speak these words, for I do not know who of you are student volunteers, and who of you belong to the rank and file of our churches, who will stay at home and support these volunteers. But I do know that almost all in this audience belong to one of these two classes. I believe there is a mutual responsibility resting upon you.

Upon you students rests the responsibility to keep alive in the hearts of the young people of the churches to which you belong this missionary enthusiasm. I think it is true—sadly true—as the eloquent speaker who preceded me said, that there is not in our colleges and seminaries the training which leads to enthusiasm and devotion to the missionary cause. I hope it will be remedied, as he has prophesied. I know of many young men and women who have gone to our colleges and have deteriorated in their moral and religious fiber, who have gone back to their churches far less active than before they went to college. But upon you, student volunteers—let me say an earnest word to you, though it is not part of the subject given to me—upon you rests a great responsibility to go home to your churches, to go

back to your young people's societies, to put into them the enthusiasm which you receive, and not to allow college studies or the influences which cluster around the college to wean you away from your churches and from the young people who are left at home. Keep close to them. Keep in touch with them. Do not grow away from them. Do not think that you know too much for the simplest young people's prayer meeting.

Now, for the other side. What is the responsibility of the young people's societies in these churches in view of this Student Movement?

One of their responsibilities is to know about it. That has been already emphasized so well that I need not dwell upon it. But I wish that I might speak to all the millions of young people in all these organizations and say: "Your responsibility is to know about this Movement, and about the cause of missions it represents." If any of us have a brother on the mission field, how different does the mission field become to us. Everything about it is changed. We follow his journey on the map. He is here to-day and he is over there to-morrow, and he is taking this journey the next day. What are the customs of this people, and what are their costumes? Now, he has come to his missionary home, he is established in his own bungalow; he has set up his household goods. We wait with eagerness from week to week for the letter from that dear brother in the far-off land.

I know a father who has a daughter in central Turkey. I was visiting him a few months ago, and upon a large wall-map he had marked out her touring places. "Last night," he said, "she spent in that place. Where you see that star she is going to stop to-night." So he had traced her way on that map up and down and across that country, and it was just as familiar to him as the way from the recitation room to the dormitory is to any one of you. He knew all about central Turkey, about the geography, about the mountains, valleys and rivers, about the people, too, because he had a daughter there.

Oh, young people, let us all feel that we have brothers and sisters there; and as every new student volunteer goes out to the field, let us thank God for this new tie which binds us to God's work the world around. If missions prosper in the future, I believe it will be because of more *personal* interest taken by those at home. I am glad of the new movement in some places to link together the missionary in the field and the worker at home. When this idea has become more widespread, when each one of us at home feels that we have some station, if not some man, for which we are individually responsible, to which we must give and for which we must pray; when there is something as vital and as real to us in the work as there is in the relation between this father and this daughter; then we shall not have any cause to

mourn over the lack of interest in missionary matters. Where our hearts are, where our treasure is, where our life is, there will our interest be.

Again, I think every member of every young people's organization ought to ask this question: "Ought I to go?" Perhaps the question will be answered nine times out of ten, or ninety-nine times out of a hundred, in the negative; but that question ought to be faced, in view of this Student Movement, in view of the thousands of volunteers, in view of the way in which God is touching many young hearts. Every young Christian ought to face and settle this question for all the future: "Ought I to go? This one and that one have volunteered; why should not I volunteer?" As a little boy I remember when the soldiers were coming forward and volunteering for the civil war. It is one of my earliest recollections. We could not help asking the question then, if we were of suitable age: "Ought I to volunteer?" The very circumstances of the case, the very enthusiasm generated throughout the country, the fact that our friends were going forward and enrolling their names as volunteers, forced this question home upon every young patriot. North and South I believe that question was asked, either silently or aloud, by every young man of suitable age: "Ought I to go?" Ah, my friends, here comes the question to you. You cannot put the question aside until you have answered it aright.

But if you have decided that question as a personal matter, then I think every young people's society ought to ask this question: "Is there not some one in our organization who should go?" The churches in the older days always had their eye out for the promising young man who might study for the ministry. They followed him from boyhood, into his college course, until he was finally in the theological seminary. They were always on the lookout for the most promising, brainiest young man they could find. That is where our strong and stalwart and eloquent ministers have come from in the past. Oh, young people, look over the ranks of your society, call the roll one by one, and say to your members: "Is there not some one here who will go to the world's end to proclaim the knowledge of Christ?" When you have your missionary, rejoice, and thank God that He has so honored you as to give you one for whom you may specially pray and whom you may know and whom you may support.

But there is one other thing that I must say; it is the most important of all; the responsibility of the young people's movement at home is for a higher type of consecration and devotion in view of this Student Volunteer Movement. If God had given us very little to do, perhaps our responsibility would not be so large. If He had shut us up to a few philanthropies perhaps the responsibilities would not be so

large. But He has broadened our horizon and given us a new outlook every year. He has given us the uttermost parts of the world for our possession, we may say without irreverence. He has bidden us lift up our eyes and behold the fields white to the harvest. And so He has put upon us a new responsibility for a larger consecration than our fathers knew. For this is what missionary work depends upon. Missionary success will rise no higher in the foreign field than consecrated zeal rises in the home field. If there is any lack of success in the missionary field it can be traced to lack of zeal at home. By this splendid work which God has inaugurated, young people of these organizations—and I wish I could speak to all—God has put upon you this responsibility for a larger consecration and for greater devotion than yet you have ever dreamed of. Thank God, some of you are knowing more about it; thousands of you are keeping every day “the quiet hour”; thousands of you know about the “morning watch,” that did not a few months or a few years ago. And I am sure this morning watch, this quiet hour, this season of communion with God, is enlarging your horizon, opening your eyes and showing you your responsibility as you never knew it before, for consecrated work and life at home.

And now, friends, I have one tangible illustration of some of these things I have been trying to say to you. I have brought it here to show you, because, though some of you have seen it before, I think you in this audience will be particularly interested in it. Here it is (holding up a hammer). It is an old shoemaker's hammer. Isn't that eloquent? I wish I could speak to you words of eloquence, but if not, this hammer will be eloquent in your eyes when I tell you what it is. It is the very hammer that William Carey, the pioneer missionary of the nineteenth century, used when he was a shoemaker in England. The “consecrated cobbler,” as Sidney Smith and the other wits of the time called him when they wanted to sneer at missions—this is the hammer that the “consecrated cobbler” used. It was given me last Summer when I was in England by a member of the family, in whose possession it has been for scores of years, to bring over to this country to use at the Christian Endeavor Convention which was held in San Francisco last summer, as the gavel to call the convention to order, and not only that, but to rouse their missionary enthusiasm. I don't know of anything that is more potent. When I knew of this meeting I wrote to the owner and asked that I might be allowed to keep it a little longer that I might bring it here and show it to you. He kindly gave me permission, and I am glad to show it to you, with all that it means in the Christian world to-day. Said Rev. F. B. Meyer, as I showed it to him in Christ Church, in London, on my way from Africa a few months ago: “It seems to me that that is the most val-

uable Christian relic in the world. I wish I could live so that some article of daily toil that I might use might be considered sacred by future generations simply because a man of God used it!" This is not an ambition too large, not too much for us to hope and expect, that if we live near to God, as this man did, some common thing of every-day life, some very little matter, may be considered sacred, not perhaps by a wide circle, because we may not be widely known, but by those who do know us as men and women of God.

This hammer, it seems to me, illustrates every point I have tried to make. This tells of a man who knew about missions; he could not otherwise have been interested in them. You remember the story of Carey, sitting on his bench, pricking with his awl a map of the world, and especially of India, on a side of leather. He knew that God would bring the world to Himself, and he felt that he was one of those who must be the pioneers in this work. It was because he had studied the subject; it was because he was a student volunteer, though on the shoemaker's bench; because he knew where he was going and what his mission was; because he had studied the Word, and studied the problem of the heathen world, and studied the map; and because he had given the careful attention of a great mind to this subject, that he was interested, and that he was used by God as one of the primary student volunteers, one of the first of all.

And then this hammer stands for personal devotion in every-day life. He asked the question: "Must I go?" and it was answered in the affirmative. Just the question which every young person ought to ask. He used to say when he was wielding this hammer: "My business is to preach the gospel. I mend shoes to pay expenses." That is the spirit of every true missionary volunteer. Your business and mine is to preach the gospel, whether we stay at home or go abroad, whether we stand in the pulpit or sit in the pews. We do all other things, whatever they may be—sweeping rooms, or dusting them, or waiting on the customer, or going to school, or tilling the farm, or whatever it may be—to pay expenses. Our business is to preach the gospel of the Lord Jesus Christ. Personal devotion—"Ought I to go?" "Yes," answered Carey. He heard God's voice and he went. All of you, perhaps, have asked the same question. May the sight of this old hammer help you to ask it more seriously and more faithfully, and then to decide it aright!

Then, this hammer stands for consecration. Carey was a great scholar; he was master of many languages. I saw in Serampore not long ago forty Bibles of Carey's translation; I should hardly dare to credit it if I hadn't seen the Bibles with my own eyes. He became one of the greatest linguists, perhaps the greatest linguist, in the world.

He was professor of Sanscrit in the college of Fort William. He earned two hundred thousand dollars, which he put into the work of missions. He lived on a few hundred rupees a month; he gave away thousands. In the course of his life he translated the Bible, as I said, into no less than forty different languages and dialects, and many of them are in use to-day, for no better ones have been made. And yet it is not Carey the scholar, but Carey the Christian that we ought to emulate. On the banks of the Ganges is an old ruined pagoda. Into that ruined heathen temple William Carey used to go to keep the morning watch and the quiet hour with his God. Once when Adoniram Judson was visiting him he went there; when Henry Martyn was visiting him he went there; Marshman and Ward used to go there, and sometimes they would have a little prayer meeting. What a rare prayer meeting was that! But all that made it worth having we can have. God is with us as He was on the banks of the Ganges. He is in our little meeting as He was with those five volunteers. He may be with us in all our work as He was with them. That is what made Carey great, and that is what will make us great. Oh, get this thought into your hearts: "God is able, God is able!" I am not able, young people's societies are not able, the Church is not able, but God is able. Get that thought into your heart, and all the future will be bright and glad, and with courage we will go forward into it to do all that God gives us to do. With this thought we cannot fail, with this thought to every one of us the horizon becomes bright with God's presence and God's promise, and with the dawn of victory which is hastening on for the Kingdom of God throughout all the world!



**The Watchword of the Movement: The Evangelization
of the World in this Generation**



THE EVANGELIZATION OF THE WORLD IN THIS GENERATION

MR. ROBERT E. SPEER

It is a fitting thing that a Movement like this should have a watchword, to serve partly as a definition of its common purpose and partly as a rallying cry under which, sinking all differences, we can agree and advance as those bound together by one common aim.

A brief glance back over history will suffice to show the value and the utility of such watchwords. Cato, standing in the Roman Senate and closing every speech, no matter what the subject of it, with the bold words: "Carthage must be destroyed"; Pope Urban in the market place of Clermont, giving to the crusades their watchcry, "Deus vult," or Japan, since the days of Commodore Perry's visit, unfolding itself around the idea of "Foreign intercourse," and all Chinese history focusing in the opposite cry, "The expulsion of the barbarians," the records of our own national life, beginning with the cry of "No taxation without representation," ringing out again, "Fifty-four, forty or fight," and breaking out in our own day on the part of a very large portion of our population, in a well-known formula on the currency question—are all of them illustrations of the value and utility of watchwords as gathering up into themselves the common passions, the common convictions, the common aspirations of large bodies of men. And our Movement, worthier than any of these, aiming at a purpose far higher than any of these ever dreamed of, inspired by the Spirit of the Son of Man and the Son of God, does well also to choose its watchword.

There are four different marks that should characterize a religious watchword. It should be short; it should be striking; it should be scriptural; it should be something heroic. Our watchword meets all these requirements.

It is a short cry—"The Evangelization of the World in This Generation." It has even been proposed by some that we should shorten it yet more by dropping the three central words and saying "The Evangelization of This Generation," or by dropping the last three words and saying only "The Evangelization of the World." I suppose to many of us either of these two shorter forms would mean precisely what our watchword means now. But there are great multitudes to whom the dropping of the last three words would mean the elision

of the idea of urgency, while there are others to whom the elision of the central three words would mean the dropping of the idea of universality; and our watchword must be unmistakably both a universal and an urgent cry.

This watchword is striking, also. Therefore we have chosen. We might have said simply that our aim was to preach the gospel to every creature, or we might have said, as some have proposed, "World-wide Victory." But this latter is flat, inappropriate, and of doubtful meaning, and regarding the first, eighteen centuries have shown that even though those words were syllabled by the lips of the Son of God Himself, they have lost their power of striking appeal to the hearts of the Son of God's disciples, and have in time ceased to touch those hearts with the startling thrill of obedient love to the sovereign commands of our Lord. We have chosen a watchword that, conforming to our Lord's last command, shall yet by its form challenge the thought and the scrutiny of men.

And, again, our watchword is scriptural; it is the word which the evangelists themselves used as describing the work of our Savior, who went about preaching the glad tidings of the kingdom. *The evangelization of His world*—Jesus Himself said, "Disciple all nations," "Go ye into all the world," "Witness unto Me, even unto the uttermost parts of the earth. *In this generation*—"Every creature," said Jesus Christ.

And yet, once again, our watchword proposes something heroic. We want no low and squalid appeals made to us. We desire that whatever is set for us to do shall tax sacrifice and heroism to the uttermost. We wish no man to summon us to any poor, paltry, meager human enterprise. We wish a task that shall be inadequate for man in his own spirit; a task that shall be too great for any to perform save those who take it up clothed with the Spirit of the Most High.

And so I say our motto is all these—short, striking, scriptural and heroic.

And yet we must face honestly to-night the fact that ever since this motto was adopted by our Movement it has met with objections; there have been those to cavil at it, because they said it proposed an impossibility; while there have been others who have objected to it because they have read into it objectionable meanings to which they are not prepared to give their assent. I suppose there is no one who has stated more cogently and more severely the objections that are urged against it than Edward Lawrence in his book on "Modern Missions in the East." He has passed to his higher service now, and he loved and nobly served this cause to which we have given our lives. But not long after the Cleveland convention his book came out con-

taining the lectures he delivered at Union and Andover Seminaries, in which he brought four charges against this watchword of ours. First, he said, it ignores the difficulties in the way of the proper execution of the last command of Christ. It does not take into account the tremendous obstacles that are to be overcome in presenting the gospel so that it will be understood. Second, he said, it ignores the responsibility which we share with God for the results of our labor in the conversion of souls. Third, he said, it ignores the aim of Christianizing the world as well as evangelizing it, and the fact that this can best and most quickly be accomplished by the establishment in each land of Christian institutions and the raising up of a native ministry. And fourth, he charged, it stands in the service of certain pre-millennial notions with which it is consistent while with other notions it is not consistent.

I want to protest, first of all, that to charge these things against the watchword of our Movement is both wrong and unjust. At the meeting of this Movement in Cleveland, seven years ago, pains were taken to set clearly before the Christian Church exactly what we proposed in this watchword. Four years ago in the city of Detroit once again it was clearly explained. Not a year has passed since that we have not disavowed almost every ground of objection upon which Lawrence has rested his complaints. Only the other day, in the report that was presented, once again these difficulties and misunderstandings were confronted. And now this evening, once more, let us hope, once for all, we shall set ourselves right before the Church and before the world.

I wish to say very clearly that this watchword does not, in the first place, propose any superficial preaching of the gospel to the world. The word that we have used, signifying the preaching of the gospel, is a stronger word than our Lord Himself used when He issued the commission in the forms in which it is reported in the 47th verse of the 24th chapter of Luke and the 15th verse of the 16th chapter of the Gospel of Mark. The word that we have chosen proposes a more patient, reiterated and detailed proclamation of the truth than the Greek word Christ Himself used in those two chapters to which I have referred.

We understand full well the difficulties that confront this task. We know of the millions among whom the face of a white man has never been seen. We know full well the distortions of mind, the inherited prejudice and incapacities, the ignorance and superstition of the non-Christian peoples. I think we understand in some measure the difficulties that the missionaries face in barely making their gospel understood. We propose in this watchword the absolute ex-

haustion of all that Jesus Christ meant when He said this gospel was to be preached to every creature. If some creatures cannot take it in, we shall at least do all our part.

Neither is the watchword synonymous with the idea of the Christianization of the world in this generation. That is an indefinite idea. They tell us that the United States is Christianized, that Great Britain is Christianized, and that our idea is to Christianize the world. If they mean that we are to do for the world what has been done for the United States and Great Britain, I say we propose infinitely more. We shall not be satisfied if we produce in China such a condition of life that from every 60,000,000 of its people every year 200,000 drunkards go down from drunkards' hovels to drunkards' hells. We shall not be satisfied if we introduce into any non-Christian land such a condition as that there shall be saloons enough to reach in an unbroken line, forty feet front to each, from New York to Chicago. We want no such Christianization. We hope for something far better, far more salutary, far more beneficial, far more Christian than this as the ultimate result of the world's evangelization. But we do not look for it in a generation. And if they mean that every individual in the world is to be lifted up into a life of high virtue and moral character, I remind them of what Captain Mahan of the United States Navy said not long ago, when he pointed out in a magazine article that all that is good in our civilization flows from the outstretched arms of the Crucified; that if the world is to be brought up to the moral platform on which we stand, it is to be done, not by a process of education, but by a process of conversion. And no process of world-wide conversion is possible save as it has been preceded by a process of world-wide evangelization. But we do not look for world-wide conversion in a generation. We do not propose to Christianize the world in this generation.

This motto is not synonymous with the conversion of the world in this generation. We believe with all our hearts that there will come a day when from the North to the South, from the rivers even to the ends of the earth, Jesus Christ Himself shall be King in a sense more real than even Savonarola proposed, when every knee shall bow and every tongue shall confess that Jesus Christ is Lord, to the glory of God, the Father. We believe that even now

The hands upon that cruel tree,
Extended wide as mercy's span,
Are gathering to the Son of Man
The ages past and yet to be.

And we do believe with all our hearts that no member of this Movement is qualified to enter the mission field unless he has learned to

share with God the responsibility attaching to us for actual results of our work in the direct conversion of souls. Witness what Dr. Ewing said the other morning, and witness what Mr. Sayford said yesterday afternoon; witness what has been emphasized over and over again in these meetings, that the very core of our preparation is the ability to bring men one by one to open confession of Jesus Christ as their King and Savior and Lord. We believe with all our hearts in expecting results, in going out over all this world with the gospel, and never resting until that gospel has borne its fruits in transformed and regenerated lives. But no one of us ever converted a single soul here in the United States, and we never shall be able to convert a single soul in any non-Christian land. We are willing to leave the results of our work with the sovereign will of our God and the sovereign spirits of our fellow-men. But we do know that upon our shoulders is laid the responsibility of offering to all our fellow-men, in obedience to the command of our loving God, the gospel of the grace of the Son of Man.

I think the difficulties in this matter all arise from this confusion of thought. What we propose is not a method; it is an aim of mission work. We are not making any onslaught upon present missionary methods. We are not proposing to make any different use in the future of the large increase that shall come to the mission force in the world. We believe with all our hearts in the solidity of the methods of missionary work now in force on the mission fields. If we were in the places of the missionaries we would do precisely what they have done. We would gather ourselves in strong centers and devote ourselves to the establishing of Christian institutions and the training of a native ministry. We believe with all our hearts in these forms of work, laying solid foundations and looking forward to a long, heavy campaign; most of all in our supreme duty to build up living, self-sustaining, self-propagating native churches. Scores of you are looking forward to medical missionary effort, other scores to educational work. We are students training ourselves for the most permanent and enduring work. We are not burning the bridges at once behind us and pushing forth raw and ignorant into the mission fields. What we propose is no revolution of missionary policy or missionary organization. We are only sounding a rally back to the cross and the last command of the Crucified. We only stand before the Church of Christ and challenge her to believe that her duty will not have been done—no, will scarcely have been begun—until she shall have sent out over this world an army large enough to secure the preaching of the glad tidings of Christ's life and death and blood to every creature in the world before we die.

And as for the objection that this Movement stands in the serv-

ice of certain notions of eschatology, I have only to say that those who have surrendered it to those who had such notions did what they had no authority to do. By what privilege did Dr. Edward Lawrence turn over the right and the duty of the evangelization of the world to those whose notions of eschatology differ from his? I reverently confess that I am looking for the coming of our Lord Jesus Christ; that I do remember the words which He spoke when He said: "Watch ye, therefore, for ye know not when the lord of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch."

So I am watching quietly
 Every day.
 Whenever the sun shines brightly,
 I rise and say:
 "Surely, it is the shining of His face!"
 And look unto the gates of His high place
 Beyond the sea;
 For I know He is coming shortly
 To summon me.

And daily I pray that I may so abide in Him that when He who is my life shall appear, I may have confidence and not be ashamed before Him at His coming. And I think I get from my convictions as to His second advent new strength and fresh motive. But I am not willing to acknowledge that my brother who does not look with me for the coming of Jesus Christ is absolved thereby from the same share, which I think rests upon me, of responsibility for the evangelization of the world. And I never yet saw a Christian man or woman anywhere that did not believe that this work of evangelizing the world relates itself in some way to the second advent of our Lord. Do not our standards or confessions of faith recognize that, in whatever way, this work that we are doing is to issue at last in the glory of the reappearing of the Son of Man? And I see nothing to be afraid of in the fact that what we are doing will hasten the coming of that radiant morning when the eastern skies shall be full of the glory of His coming. I see nothing to be afraid of in this relationship of our Lord's return to the work of missions, when the bishops of the Church of England and the churches related thereto, in the last Lambeth Conference, did not hesitate to send out these words in their encyclical: "The cause of the missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father in lowliness of mind, praying for the Divine blessing and confident in the Divine promises, ministering the gospel of the grace of God to the souls that we love, and thus in promoting the Kingdom of

truth and righteousness fulfill the sacred mission of the Church of God by preparing the world for the second advent of our Lord." What if it should be true that there should be some who hold distorted notions of eschatology, who still desire to share with us in the evangelization of the world? Shall we bid them to stand off because they follow not with us? Or suppose it to be true that there are men who hold distorted notions of what the evangelization of the world means, what then? Because Universalists hold distorted notions of the truth of the love of God, because fatalists hold distorted notions of the truth of the will of God, shall you and I therefore surrender our belief in the love and the will of God? I know not what will come after this world has been evangelized. I know not whether our work will be done then or not. I do not think it will. But I know that until this world is evangelized our work will never be done.

And yet there are those who say, after we have made all these explanations and attempted to set the matter clear before them, that we ought not to have a watchword that requires as much explanation as this. At the last meeting of the representatives of our Missionary Board in the United States and Canada, in New York, a secretary whom I dearly love made this objection to it. "I think," he said, "the Movement ought not to have a watchword that requires so much explanation." I challenge such to find in all history a watchword that did not need explanation. Given a watchword that needs no explanation, and there would be no necessity for a movement back of it. Every great thing that has ever been proposed has demanded explanation and defense. Our Lord Himself was cast out by the most religious people of His day, and by their own authority, and perhaps by their own hands, was nailed to a cross and crucified between two thieves. As I look back over history I do not know of one great movement that did not need its explanation and defense. And missionaries from China here to-night could tell us that our whole gospel is an enigma to the Chinese. Shall we therefore abandon it? If I were to say here this evening that I was a Calvinist, many of you here would charge me with believing what I do not believe. If I were to say that I was an Arminian, there are many of you who would charge me with believing what I do not believe. Every party, every theology, every practical name needs its explanation and defense. We only take our place with all the movements that have smitten disobedience in the face and summoned the Church to new life, humility and love, when we stand in the shadow of a watchword that challenges the contradiction of men. I think that perhaps the best justification we can find for it lies in the fact that the same secretary to whom I have referred, in a paper that he read only a few hours afterward, was obliged, in

order to convey his ideas, himself to use the very words, "the evangelization of the world"; and that Lawrence, in his book on "Modern Missions in the East," in the subsequent pages of his book, comes back without one word of apology to the use in precise form of the expression which he has reprobated and cast out in his opening chapters—"the evangelization of the world." We have no other words with which to express the idea, the responsibility of carrying to every creature the glad tidings that the Savior of Mankind has come.

I should think it great waste, however, to spend all this evening together in answering those who object to our watchword, and attempting to make a conciliatory apology therefor. Our watchword is no apology or ground of apology. Our watchword is an appeal and a ground of appeal. The call of our Movement is a summons to take up as Christ desires what the Lambeth Conference called "the work that at the present time stands in the first rank of all the tasks we have to fulfill, the primary work of the Church, the work for which the Christian Church was commissioned by our Lord." And therefore on this positive side I want to say, first of all, that this watchword of ours proposes the most true and worthy conception ever set for life in our own or any other day. I presume that President Washburn of Robert College, Constantinople, would be one of the last men in the world that would be charged with any superficial views of mission work, and yet he himself, in a paper read at the Congress of Missions at Chicago, in connection with the World's Fair, defined the true aim of missionary work by saying: "The true aim of missionary work is to make Christ known to the world." And I say that those who denounce this as a trivial and superficial task are smiting Jesus Christ and their own faith in Jesus Christ full in the face. There is in all this world no conception of life and work and sacrifice and duty that for one moment can compare with this that is set before us in the battle-cry of this Movement for foreign missions. Where can men find a more true and worthy work than this of giving their Christ to the souls of men?

I remember very well how, eleven years ago, that gentle man who made himself so much beloved by all who knew him, Professor Henry Drummond, at Northfield, alluding to just this thing, said: "My fellow-students, the evangelization of the world is not the greatest thing in the world; the greatest thing in the world is doing the will of God." Granted. But why play with words in this way? What was the will of God? Could God reveal His will more clearly than He did by Himself surrendering the Son of His love that He might lay down His life for the redemption of the world? Could He have revealed His will more clearly than it was revealed when Jesus Christ upon the

cross died, a propitiation not for our sins only, but also for the sins of the whole world? The will of God! Did not God's own Spirit say, through God's apostles, that it was God's will that all men should be saved and come to the knowledge of the truth (I. Tim. ii., 4); that He did not wish that any should perish, but that all should come to repentance (II. Peter iii., 9)? The will of God has been made so plain to men that it can never be made more plain. And that is the will of God, written there in red letters over the cross. High and clear above those other words, "Jesus of Nazareth, the King of the Jews," are the words written, "The evangelization of the world," the preaching of the glad tidings of Him who came not to condemn but to save the world, to the whole world, which God in Him came to reconcile to Himself.

And to show that there are great difficulties in the way makes this work seem only the more true and the more worthy to us. We look back to the island of Sancian and see Francis Xavier standing there with his hands outstretched to the great closed empire, saying in his last words of agony: "O rock, rock, when wilt thou open to my Master?" We look back to the streets of Bujia and see Raymond Lull sinking under the showers of stones hurled by Moslem hands, illustrating the words of his own great book, "He that loves not lives not, and he that lives by the life cannot die." We look back to him with the five wounds like the wounds of his Master, in His side, Coleridge Patteson, drifting in an open canoe back to his own with the palm branch on his breast. We look to Africa, to that lone bedside at Ilala, where David Livingstone knelt down and the rain dripped from the eaves of the hut as he prayed with his last breath in his loneliness for a blessing upon any man, American, Englishman or Turk, who should put forth one effort to heal the world's open sore. And all these lives, with their story of difficulty and obstacle and heroic endeavor, pass before us. Dismay? Discouragement? Fear? These lives are the torches of God's flaming appeal. They only summon us with greater pathos to take up a Movement which gives opportunity for such heroisms as these. The fringe of our duty barely touched, and the restless millions waiting! These things only convince us the more that the evangelization of the world in this generation lifts itself like a mountain-top high and clear above all low land, as the highest, holiest, truest, worthiest aim for the life that belongs to Christ. "I cannot but own," said Principal Moule, "that the idea seems to me nobly true and reasonable."

And yet I was told the other day of a certain great advocate of foreign missions, now doing noble service in our land, who spoke of "that fantastic scheme of evangelizing the world in this generation." Fan-

tastic! The missionaries of India did not think so, when in their last great conference they passed a resolution of appeal which contained these words: "Face to face with 284,000,000 of people in this land, for whom *in this generation* you as well as we are responsible, we ask, will you not speedily double the number of laborers?" The missionaries of China did not think so, when at their last great conference in Shanghai they deliberately adopted a resolution "of the supreme importance of evangelistic work," to the effect that it "be pushed forward with increased vigor and earnestness, in order, if possible, to save the present generation," and issued two appeals, one calling for 1,000 men within five years, "in behalf of 300,000,000 of unevangelized heathen," and the other, signed by Dr. Nevius and David Hill, pleading for "the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the gospel to every creature.'" Fantastic! The apostles did not think so when Paul wrote in those words that have been read to us this evening: "Yea, so have I been ambitious to preach the gospel, not where Christ was named, lest I should build upon another man's foundation, but as it is written, They shall see to whom no tidings of Him came, and they who have not heard shall understand." Fantastic! The Son of Man did not think so, when in the upper room, in the hush and the quiet and the holy peace of the resurrection fellowship, with hands stretched out over the world, He said to His disciples: "Go ye into all the world and preach the gospel to every creature." I want to say, secondly, that not only does this Movement propose what is truest and worthiest to be set before our life, but it proposes that which is distinctly feasible and possible. We do not predict that the world is to be evangelized in this generation; although, when I look back over the history of Christian missions in China and mark that in the lifetime of good Bishop Moule, in Hangchow, the Protestant Christians in China have increased 200,000 per cent; when I mark that fact I do begin to feel that perhaps the evangelization of the world in this generation may not, after all, be such a dream. We make no predictions, only we do say, with all the conviction of our hearts, that we believe the evangelization of the world in this generation to be a perfectly possible thing.

It is possible so far as the world is concerned. Where is there a closed door? In the three generations that have passed since William Carey did his work, the walls of exclusion have broken down around every non-Christian land. We are not entitled to say that there is one spot in the world where the Christian Church, if it wants to, may not go with its message of the love and life of God. All this world is open as never before, the vast multitudes of its peoples accessible as never before to the preaching of the gospel of God's Son.

The evangelization of the world in this generation is possible so far as the Church is concerned. The Church of Jesus Christ has the men. Let us leave out of account altogether for the moment the mighty forces which Great Britain can pour into this great work, and let me point out that in this land alone we have 100,000 ordained ministers, one-half of whom (is it not true?) could be spared to this land without over-seriously crippling the evangelization of our home peoples. That same number, equally distributed over the world, would accomplish what I think Dr. Nevius once proposed—viz., that everywhere in this world there should be one ordained missionary set down in the midst of a population of 20,000. With one missionary in the midst of every 20,000, we could be able in one generation, with an adequate native ministry, to preach the gospel intelligibly to every soul in the world. We would have men enough out of our higher institutions in this land in this one generation. Two million young men and women will be graduated from them. We should need only one-tenth of these young people to supply us with 200,000, one one-hundredth to supply us with 20,000 missionaries. The Church of Christ has men enough.

And the Church of Christ has wealth enough. According to the census of 1890 the wealth of the United States was \$65,000,000,000. If the wealth of our land has increased since in proportion as it increased during the decade ending with 1890, the wealth of the people of this land is now about \$100,000,000,000. I presume that fully one-half of it is in the hands of Christians. Suppose that only one-fifth of it is; that assigns \$20,000,000,000 to Christian control. On this supposition all that would be needed annually for the evangelization of this world, all that would be needed annually for the generous support of the force of men that would be required for the world's evangelization, would be about one-fifth of one per cent of the Church's wealth; it would be about one-fifth of one-tenth of what the Church adds every year to its possessions. According to the old Jewish law, men were expected to give one tithe of all their income to the Lord. We should need for the world's evangelization not one-tenth of the income of the Christian Church, nor one-tenth of what the Church saves out of its income, but only one-fifth of one-tenth of the annual increment of the Church's wealth. The Church of Christ has not only men enough, but means enough.

And no new organizations are necessary. We need only the expansion and enlargement of the instruments and agencies that have been already developed.

My fellow-Christians, what wait we for? "How long, O Lord, how long?" cries the Church, and stops her ears to hear the answering

cry, "How long, O Church, how long?" We are not straitened in our God; we are straitened in ourselves. I would ask you to-night the question which Sojourner Truth is said to have asked Frederick Douglass once, in one of his despairing moods. "Frederick," she cried to him in a meeting where Douglass was presenting gloomy views; "Frederick," she cried, "is God dead?" Is God dead, that face to face with a dying world and with the risen Christ we halt on the border of the promised land and question whether what Christ said was true, when He declared His last words: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations."

Remember to-night the dying words of Simeon Calhoun, who cried out in the darkness that preceded the dawn: "It is my deep conviction that if the Church of Christ were what she ought to be, twenty years would not pass away before the story of the cross would be uttered in the ears of every living creature." Add to that the words of the Earl of Shaftesbury: "In the latter part of these eighteen centuries the Church of Christ has had men enough and means enough and opportunity enough to evangelize the world fifty times over." Recall the resolution which the American Board adopted at its annual meeting in Hartford in the year 1836: "That, in view of the signs of the times and the promises of God, the day has arrived to undertake a scheme of operations looking toward the evangelization of the world, based upon the idea of its speedy accomplishment." And I add to these the words of one greater than they all, whose name is high above every name: "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to the harvest."

And now, lastly, not alone is the evangelization of the world in this generation a true and worthy conception; not alone does it propose that which is distinctly possible; but it sets before us also that which is our supreme, our primary, our imperious duty. Would that we could simply this evening, laying aside all high thoughts, come back quietly to the very foundations of our Christian faith and our Christian life, and in some slight measure realize what it was that eighteen centuries ago took place, when the gates of Heaven opened, and out from the glory of the Father came One to wear the livery of a servant, to walk up and down among men as One who came not to be ministered unto but to minister, and who upon a cross, between two thieves, lay down His life for my life and for yours. Would that recognizing what Jesus Christ did we might understand also for whom Jesus Christ did this! Not for any little company of those who were to be gathered out of the world to belong to Him while the great multitudes stand beyond the pale of His love—He died the propitia-

tion, not for our sins only, but also for the sins of the whole world. And would that, recognizing these things, we might recognize also that the path which He Himself trod, He trod that we, who are not greater than our Master and our Lord, might tread also, following in His footsteps, and, obedient to those last great commands in which He gathered up, as we saw last night, the whole spirit and character and purpose and principle of His life and mission, when, with the clouds of Heaven rolling down to catch Him out of the sight of men, He said to the little group that stood about Him on the brow of Olivet: "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." In the face of "our Lord's great commission to evangelize all nations," as the Lambeth Conference calls it, who dare say that we are not charged with the responsibility of evangelizing this world? Who dare stand in the presence of the multitudes who have only one name given whereby they may be saved and only one door furnished through which they may go in to see the Father, and deliberately say to them: "This gospel is ours; it is not for you"? How dare any of us stand before the home Church whose life is low and poor and squalid and shabby because of the want of that great expansive sacrifice that should send its sons and daughters to the uttermost parts of the earth—how dare any of us stand under the shadow of the cross of Jesus Christ and say that it is not our task to bear His gospel through the world to every creature?

And how is His gospel to be borne through the world to every creature unless it be done in the period of one generation's existence? We have no duty toward the tenants of eternity. The dead have passed forever beyond our reach. Our children will care for the unborn of the non-Christian world. We stand face to face between the eternity past and the eternity to come, with thousands of millions of sinning and suffering men, ignorant of the name of Jesus Christ, confronting us. How shall they hear without a preacher, and how shall they preach except they be sent? And how beautiful upon the mountains are the feet of those who will carry to them glad tidings and who will publish peace!

As Mr. Stock of the Church Missionary Society has said: "For whom are we responsible to give them this gospel? Certainly not for past generations; they are beyond our reach. Nor yet for future generations primarily, although what we do now may have great influence upon them. But for the present generation we are surely responsible. Every living African or Persian or Chinaman has a right to the good news of salvation. They are for him, and, as a Chinaman once said to Robert Stewart, we break the eighth commandment if we keep them

back from him. So that if we vary the form of the phrase, and simply say, 'The evangelization of this generation,' this appears to be a plain and elementary duty. We may not have the express command of Christ for it, but if we have a general command to make the gospel known to those who know it not, there seems no escape from the conclusion that the duty to make it known to all—i. e., to all now alive—lies in the nature of the case. This, at least, should be our honest and definite aim."

And now, fellow-students, is it, is it? We sit to-night under the shadow of it. We tell those who ask us what our watchword is, it is, "The Evangelization of the World in this Generation." But is it? Let us think what it means. Eight hundred years ago, in a town in Southern France, a Pope of the Church of Rome stood on a scaffold, and he spoke with words of living and fiery earnestness to the great throng that stood below, and from time to time, as he set before them the shame of the sepulcher of their Lord in infidel hands, the cry arose, catching words that he himself had spoken: "It is the will of God; it is the will of God!" And out from the market place in that French town swept a movement that lined all the highways of Europe with crusaders' graves, that bathed in the best blood of the world

"those holy fields
Over whose acres walked those blessed feet
That, eighteen hundred years ago, were nailed
For our advantage to the cruel tree."

All that the crusades meant to Europe, that watchword means to us—homes rent asunder, idols thrown off their resting places, new standards of sacrifice and heroism, and all life lifted up. The Evangelization of the World in this Generation is no play-word. It is no motto to be bandied about carelessly as a thing not twined into the very tendrils of our hearts. The Evangelization of the World in this Generation is the summons of Jesus Christ to every one of us to lay ourselves upon a Calvary cross, ourselves to walk in the footsteps of Him who, though He was rich, for our sakes became poor, that we through His poverty might be rich, ourselves to count our lives as of no esteem that we may spend them as He spent His for the redemption of the world. This is the call of Christ in this world of ours. Shall we heed that call to-night?

"He has sounded forth the trumpet that shall never call retreat,
He is sifting out the souls of men before His judgment seat,
Oh, be swift, my soul, to meet Him, oh, be jubilant, my feet!
The Lord is marching on."

Is He to march on alone, or are we to march hand in hand with Him, though it be up the steep path of Calvary? Years and years ago He

trod His way of weary suffering by Himself. "Who is this," said one who saw Him coming. "Who is this that cometh from Edom, with dyed garments from Bozrah? * * *" "I that speak in righteousness, mighty to save." "Wherefore art Thou red in thine apparel, and Thy garments like him that treadeth in the winefat?" "I have trodden the winepress alone, and of the people there was none with Me." Once He went out alone. Shall He go out alone once more? Nay, Lord, we whom Thou hast bought with Thine own blood will go with Thee now, with Thee until that great day when the marks of the crown of thorns shall be covered and concealed forevermore with the crown of Thine imperishable victory.

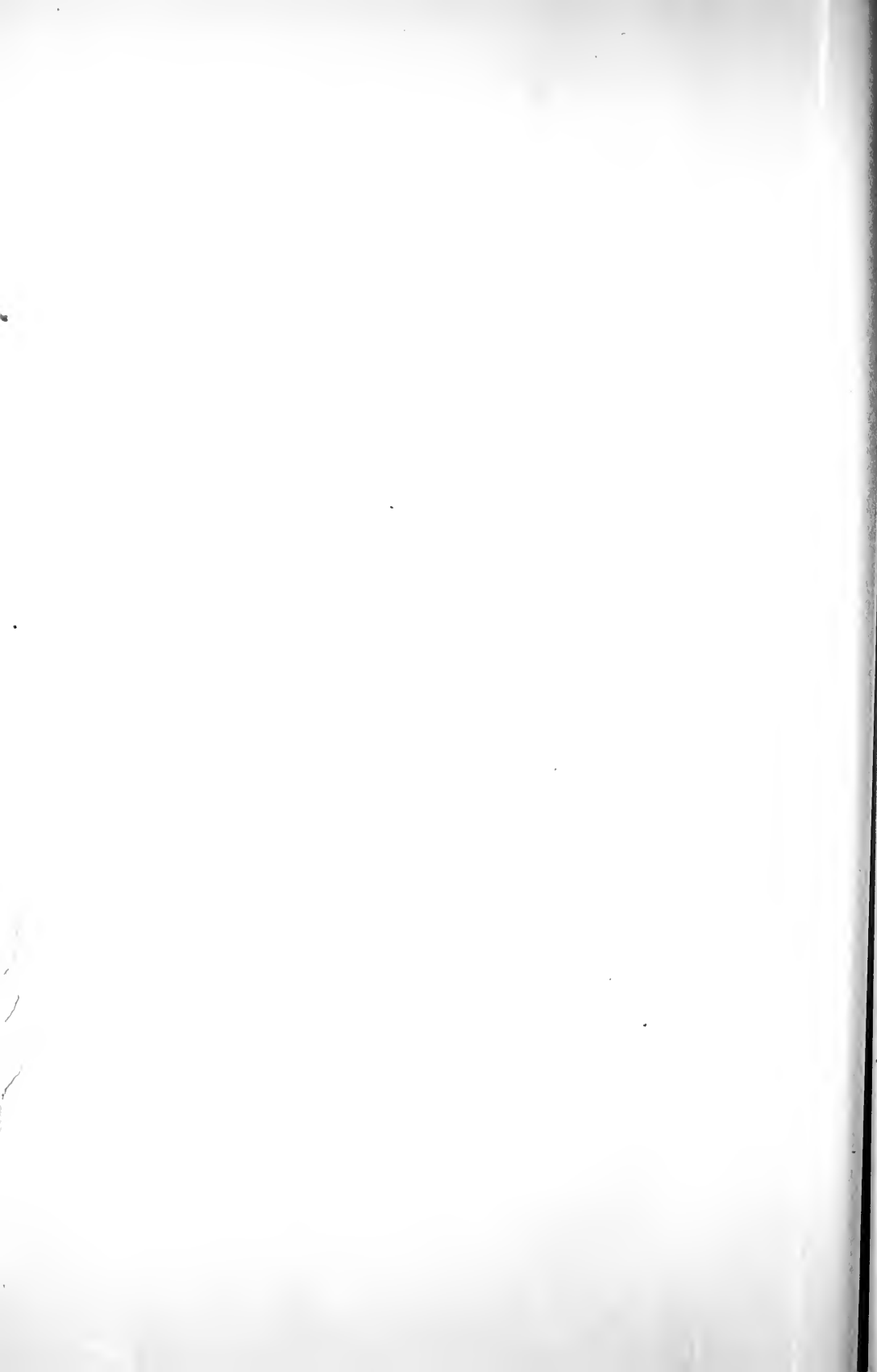
A PRAYER

Love Divine, lift up before us to-night, we pray Thee, Thine own cross, that we, Thy brethren, may understand something of Thy passion and Thy suffering, and may hear Thine own voice calling us over the tumult of our life's wild, restless sea to follow Thee. We look upon Thee, the Son of God, as Thou dost go forth to war to gain Thy kingly crown, and we, whom Thou hast bought with Thine own precious blood, we join Thee in that mighty warfare, that we may stand at last with Thee in the quiet and the glory of the eternal victory. Only come Thou close to us, we pray Thee, and lay Thine own dear thorn-crowned head upon our breasts and lay Thy dear nail-pierced hands in our hands, that we may understand something of what it is to which Thou dost summon us. And nestling to Thee as friends steal close to friends, may we gain from Thee, and from the touch of Thy heart of love, that new vision of what is gold and what is stubble, that shall enable us from this hour, laying aside all else, to make Thine own dear self Lord of our life, and to hand over to Thee absolutely and forever all that we have and are. Bow us down, we pray Thee, in the quiet of a great humility, that, recognizing how far short we have come of Thy loving sacrifice, we may be willing this night to take up our own crosses and follow Thee. The foxes had their holes and the birds had their nests in the deserts of Galilee. Thy couch was the sod, O Thou Son of God, in the deserts of Galilee! Lead us, we pray Thee, out of our luxury, out of our wastefulness, out of our sin, into the deserts with Thyself, that we may lie down by Thy side; and, crowding all things weak and mean into their proper place outside of our life, may we turn forever away from the lust of the flesh and the lust of the eye and the pride of life, while we give ourselves wholly, with all whom we love, and forevermore, to the doing of Thy sweet will, even unto the uttermost parts of the earth.

And now, in this moment of hush, O Christ, seal Thou, we pray

Thee, a new covenant with every life here to-night, that we may go out from this place to live no more as unto ourselves, but unto Him who died for us and rose again. Hear us, dear Father, because we do so utterly need that Thou shouldst hear us and that Thou shouldst do within us the lasting work of the new creation, through the grace and in the name of Thy dear Son, our Brother, our Friend, our King. Amen.

The Beatific Vision of an Evangelized World



THE BEATIFIC VISION OF AN EVANGELIZED WORLD

PRESIDENT CHARLES CUTHBERT HALL, D. D.

"And after these things I saw, and behold, a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb; arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God, which sitteth on the throne, and unto the Lamb."—Rev. vii., 9, 10.

This should be an hour of vision. The purposes that brought us together have been accomplished. The time of dispersion is at hand. Standing here, in the Spirit of the Lord's Day, our discussions for a time give place to worship, our eager study of means consummates itself in the contemplation of the end for which these means exist; and each student of problems lifts up his eyes to look far on into the coming glory. "After these things I saw." It is a vision; the beatific vision of an evangelized world.

"Behold, a great multitude which no man could number, out of every nation, and of all tribes and peoples and tongues, standing before the throne and before the Lamb; arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb." It is, I say, the beatific vision of an evangelized world. In those human undertakings which carry in themselves the mark of power and the prophecy of success it is generally possible to find that three conditions are fulfilled. There is, first, a distinct end in view. That is vision. There is, secondly, a thorough belief in the possibility of attaining that end. That is faith. There is, thirdly, a practical confidence in the fitness and the adequacy of the means that are being used to reach that end. That is energy. These three—the vision, the faith, the energy—meet in the undertaking destined to succeed. The vision is there—"in sunny outline, brave and clear"; the end is conceived, and the end is in view from the beginning. The faith is there; believing that the vision of the glorious end is not a mockery, not an illusion, to taunt the heart and to evade its grasp forever, but a truth, a fact, a goal that can be reached, a goal that *shall* be reached in the fullness of time. The energy is there; confident in the means as related to the end; using the means in hope as the fit and adequate and reasonable steps toward the consummation of the vision.

This vast convocation of the friends of missions is not an end in itself; it is the outward and visible sign of a greater undertaking. If a person totally unacquainted with the purpose of this gathering had by some means been transported hither to watch the proceedings of the last four days, the effect produced upon the mind of that observer by what has transpired here must surely be the thought of some great undertaking lying back of this convention, and accounting for the earnestness of its constituents. By the common note of brotherhood in all these proceedings, by the gleam of unworldly ambition in every eye, by the human sympathy on every brow, by the lines of thought converging upon One lifted up from the earth, it must appear even to a stranger that we have met not for the mere sake of meeting, but because the mighty magnet of some greater undertaking has drawn us together, holding heart to heart.

And now, as the hour of dispersion approaches, and while our minds are full of many new and educating thoughts, it is well for us all, it is well for the cause we represent, "after these things" to take one long, clear, faith-filled look upon that supreme undertaking of which this convention is in these latter days one of many outward signs. We have prayed, we have pondered, we have reasoned together, we have heard the voices of experience, the voices of testimony, the voices of instruction; now may we have vision; broadest, clearest vision wherein every one who has sat in these heavenly places of counsel shall say: "After these things I saw." If we may but see, see clearly, see confidently, see eye to eye the prize of God's high calling set before us in this undertaking, then shall the true purpose of our convocation be attained.

"All we have willed or hoped or dreamed of good shall exist,
Not its semblance, but itself."

I have said that in those human undertakings which carry in themselves the mark of power and the prophecy of success it is generally possible to find that three conditions are fulfilled, a distinct end is in view: that is vision; the end in view is thought to be attainable: that is faith; the means to reach that end are used with confidence: that is energy. I accept these three notes of a valid undertaking. I apply them to that supreme undertaking for which this convention stands as an outward and visible sign: the undertaking of the world's evangelization. I seek to know our vision, our faith, our energy, to ask if the end is clear before our eyes, if faith believes that end attainable, and if we trust the means in use as leading toward that end.

I. Our Vision. "After these things I saw!" It is the beatific vision of an evangelized world. "Behold a great multitude which no man could number, out of every nation, and of all tribes and peoples

and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands; and they cry with a great voice, saying, Salvation unto our God which sitteth on the throne, and unto the Lamb."

May every eye be purged of all dimness, of all near-sightedness ("seeing only what is near" and what is local), of all mistaking of means for ends; and may the beatific vision of a world evangelized be set before us as it was set before him who on that Lord's Day long ago saw the unfolding of the plan of God. The ardor, the consecration, the unity of missionary work are determined by the clearness of the vision, by the definiteness of the hope, by the assurance of an end toward which all means are tending.

What, then, is our vision of a world evangelized? It is, first, the vision of the innumerable multitude. "Behold a great multitude which no man could number." There is power, power to oppress or power to exalt the soul, in the thought of numbers, when the units of calculation are human lives. The enormous figures of the astronomical distances convey to the common mind little significance and less emotion, but when he who has learned Christ's valuation of human life computes humanity in terms of soul-possibility and soul-destiny, his own spirit is first bowed to the earth by a world without Christ, then exalted to heaven by a world evangelized. To-day, hundreds, thousands, tens of thousands, hundreds of thousands, millions, tens of millions, hundreds of millions without God and without hope in the world. Who that has the mind of Christ can endure the thought, who can rise above the oppression of the thought save by the vision of "the great multitude which no man could number."

It is, again, the vision of the ecumenical multitude. "Behold, a multitude innumerable, out of every nation, and of all tribes and peoples and tongues." I love that far-reaching word, "ecumenical." It means, "out of the whole inhabited world." When the Czar of Russia set the imperial crown upon his own head there came to his coronation representatives from the whole inhabited world; from the plains of Tartary, from the ghats of India, from the ancient seats of China, from empires and presidencies of the West. It was an ecumenical representation. Yet how feeble is the most splendid spectacle of history beside the vision of a world evangelized, where, standing before the throne of God and of the Lamb, is the multitude uncounted, attesting the unity of the race and the universal value of the gospel. Out of every nation, and of all tribes and peoples and tongues, they certify that beneath all differences of race and language and ancestral faith there is a brotherhood of spirit that can be reached and made conscious of itself through an incarnation of God, "once for all."

It is, again, the vision of the purified multitude. The multitude innumerable, ecumenical, arrayed in white robes. Not only reached but changed; changed in the very habit and investiture of life; the barbaric nakedness is covered, the unclean habiliments of pagan ethics, the rent garment of superstitious madness, are put off; they are clothed and in their right mind. Oh! the splendor of that vision of cleanness for uncleanness, the white robe of holy living for the foul mantle of abominable idolatries, the redemption of innumerable throngs of our brother-men from the festering confusion of nameless iniquities, to the ordered calm of the godly, righteous and sober life. Arrayed in white robes and so standing before God's throne! Circle on circle of changed lives, vested in stoles of purity. They seemed to Dante's kindling eye like the enclustering petals of some transcendent flower. He called it "The White Rose of Paradise!"

It is, again, the vision of the triumphant multitude. The multitude innumerable, ecumenical, white-robed, with palms in their hands. They were not subdued by force; they are conquerors, and more than conquerors. No sword of Islam coerced them to discipleship. They braved the sword, the flame, the fangs of beasts, the fury and contempt of friends, that they might walk in the liberty wherewith Christ makes His children free. These are they that came out of great tribulation that they might obtain a better resurrection. These are they that surrendered the privileges and prerogatives of caste, that renounced the lascivious indulgences of heathen cults; these are they that in Madagascar, in Central Africa, in Polynesia, in the Punjab of India, endured hardness as good soldiers of Jesus Christ, meekly suffering the contradiction of sinners against themselves, and rejoicing that they were counted worthy to suffer shame for His name. Therefore are they before the throne of God and serve Him day and night in His temple. They deemed that the sufferings of this present time were not worthy to be compared with the glory that should be revealed; and Christ found no more valiant and triumphant spirits than among those who out of the darkness of idolatrous ignorance emerged into His marvelous light.

It is, once again, the vision of the Christ-saved multitude. The multitude innumerable, ecumenical, white-robed, triumphant, crying with a great voice, "Salvation unto our God which sitteth on the throne, and unto the Lamb." The perennial value of the cross of Calvary, the eternal excellence of the blood of sacrifice, the perpetual freshness of the everlasting gospel, shine in that vision of a world evangelized. "Neither is there salvation in any other" is the first announcement and the last conclusion. Many different gospels, which are not other gospels, press their claims and attract their followers,

but in the vision at the end of the days, ten thousand times ten thousand voices cry: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. For Thou wast slain and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation."

II. I proceed from the consideration of our vision to speak of our faith. What we have described is what we see, as the beatific vision of a world evangelized. This is the end set before us. Do we believe that end to be attainable? Is it that end which we reasonably and confidently expect as the result of missions, or is it a dream of excited imaginations, a delusion of fond and self-deceiving enthusiasm?

Evidently a belief that its end can be attained is fundamental in the missionary operations of the Church of Christ. If the Church does not believe in what it declares to be its hope, if its faith is not commensurate with its vision, then its labor is in vain, and they who commit themselves to the vision, while lacking faith in its attainableness, are of all men most pitiable. I pause to remind you that belief is not demonstration. A man may believe what he cannot demonstrate. Hope that is seen is not hope. Faith, when it passes into demonstration is not faith. But blessed are they that have not seen and yet have believed. Blessed are they who, seeing the end only with the eyes of faith, dare to lay hold upon that end with strong belief and unconquerable expectation. So stand we to-day; our faith commensurate with our vision. We dare to believe that that innumerable, ecumenical, white-robed, triumphant, Christ-saved multitude shall stand before the throne of God and of the Lamb; that the beatific vision of a world evangelized shall be fulfilled. Never, perhaps, since the apostolic age, was that faith more positively held or more vividly apprehended than now. It rises like some buoyant and impulsive vessel of the sea over the mountainous waves of hindering conditions. Consider what hindering conditions our faith surmounts!

It surmounts the long delay of time, with the wasted ages of the Church's lethargy. What incredible stagnation and stupor wasted the Church's strength for centuries! What internal contention, what lust of civil power, what unhallowed conquests occupied her, whilst the world grew old and terrible with sin. What strange distrust, what contemptuous rebuffs, what insensate opposition were meted out to the few chosen souls, who, as lights amid the darkness, went forth in the seventeenth and eighteenth centuries to preach among the nations the unsearchable riches of Christ. Oh! what enormous lapse of wasted time lying between the fourth century and the nineteenth;

what arrested development between the golden promise of the ante-Nicene church and the days when English ships would not, even for money, carry English missionaries, and when British officers expelled from colonial regiments men of heathen birth who had dared to confess their belief in Jesus Christ. Yet with what buoyancy our faith in the vision of a world evangelized rises above that mountainous wave of hindrance and delay!

It surmounts the deeply entrenched systems of religion in the non-Christian world. The wider knowledge of oriental religions but enhances one's conception of their awful and sinister power. With every possible concession to the grave, pathetic beauty of Confucius, to the heroic idealism of Buddha, to the dauntless monotheism of Mohammed, contact with the ethnic faiths discloses their retarding effect on human development and their incalculable strength of hereditary tendency. Operating without interruption through scores of generations, they have pre-empted the territory of thought, they have petrified habits of life, they have determined the ethical and spiritual point of view, they have built up gigantic walls of exclusion against Christian influence. Yet our faith in the vision of a world evangelized soars above these ancient hindrances like an eagle above the frowning battlements of a walled city.

It surmounts the moral and social dismemberment of the non-Christian world. They who have looked most closely into the social and moral problems of the Mohammedan and heathen world tell us that the wreckage of the holiest institutions and the perversion of the fundamental relationships is ruinously extensive and devilishly complete; that the moral fabric of life is seamed with chasms and fissures as by an earthquake; that the whole structure of society must be rebuilt from roof to corner-stone; that the very axioms of conduct must be questioned, if not denied. It is a stupendous proposition. Before it the courage of man droops like a fading leaf; but our faith in the vision of a world evangelized surmounts even this.

By what, then, it may be asked, is such a faith inspired? From what considerations does it derive its extraordinary (and apparently unconquerable) buoyancy? Why, in the presence of such hindrances, delays and difficulties, do we dare to believe the end attainable?

Because we believe the world-wide significance of the atonement, the world-wide adaptability of the gospel, the world-wide unity of the race.

We believe, I say, the world-wide significance of the atonement. To all who are here, and to many thousands of Christ's workers who are not here, the Cross is the central point, not in history alone, but in the very life of humanity. Beginning from that central sign of sacri-

fice we estimate the possibility of good for the race. The Cross cannot stand for anything less than God's relation to humanity. "So God loved *the world*." Nor can we state the significance of the atonement in terms less broad than those of the apostle St. John: "He is the propitiation for our sins, and not for ours only, but also for the whole world." The depths of that mystery of atoning power are indeed unfathomable by man's mind; the love of Christ transcends knowledge; the efficacy of His sacrifice we cannot measure; but no centuries of delay, no mountainous accumulation of obstacles, can destroy our faith in the vision of a world evangelized, while from Calvary sounds that note of world-wide hope: "I, if I be lifted up from the earth, will draw all men unto Myself."

We believe, also, the world-wide adaptability of the gospel. As the elemental substances of human food—bread and water—are common symbols of nutrition in all the world, so this bread of life, this water of life, this essential message of God's love, contains apparently an answer to one of the primary intuitions of the heart of man. Many philosophical applications and extensions and interpretations of the gospel are presented in vain to understandings affected by the hereditary influences of other philosophical systems; but the gospel itself, in its essential note of simplicity, is, like bread, like water, like the light of the sun, a universal idea, which exists apart from any local adaptations, a race-word, from the heart of God to the heart of man. Therefore there is no dismay in confronting heathen minds with the evangelical message. If we saw a disciple of Confucius dying of starvation, with what confidence would we offer him bread and water, knowing that those elements of nutrition are related to all human bodies. Even so does the elementary substance of the gospel relate itself to that in man's consciousness which is fundamental, original, generic, racial.

We believe, therefore be it said, the world-wide unity of the race. Christianity is cosmopolitan. The world seems small and homogeneous as we view it from the hill of Calvary. "Neither Jew nor Greek, neither bond nor free, for all are one man in Christ Jesus." And not only so; the unity of the race is realized not alone in Christ, it is realized literally, intrinsically, apart from Christ. The physical structure of the race is one; the fundamental instincts and passions of the race are one; the elementary joys and sorrows of the race are one; the spiritual intuitions of the race, when we go back of local differentiation, are one. The brotherhood of man is a trinal fact—of the body, of the mind, of the soul. And if to one portion of the race has come the great Word that makes all things new—that sanctifies manhood, that rebuilds humanity as a temple of the living God—then, because

the race is one, we know that that great Word can be understood everywhere, and can do for the whole race what it has done for a portion of the race.

III. I proceed now, finally, to speak of our energy. It was said at the beginning that vision, faith and energy are three conditions of a valid and successful undertaking. Vision of the end in view, faith that that end shall be attained, energy born of confidence in the fitness and adequacy of the means used to reach the end. This day our eyes are looking on the mighty end, the beatific vision of a world evangelized. This day we have made again the confession of our faith in the attainment of that end. There remains a word that should be spoken of the means by which the Church to-day is working toward the attainment of her end; of the methods through which, inspired and counseled by God, the Holy Spirit, the Paraclete, the Comforter, she is expressing the energy and confidence of her faith in the beatific vision.

Four noble methods of expression are translating into progressive results the energy of those before whose eyes the vision of a world evangelized is ever present. The pure evangelism of the New Testament; the social value of Christianity in non-Christian communities; the appeal to intelligence; the appeal to youth.

In this age of active, nervous intellectualism, when the whole content of religion is under review, and when, from time to time, restatements of fundamental ideas appear, no fact in the situation is more clearly defined, I think, than that each attempt to restate the pure evangelism of the New Testament in terms involving a departure from the apostolic doctrine is followed by a fresh reaction of the churches toward the primitive truth. By the pure evangelism of the New Testament I mean Christ, the cross, the Pentecostal gift; Christ as very God, the cross as the symbol of the Divine sacrifice, the Pentecostal gift as the medium of regeneration to a world dead in trespasses and sins. No restatement on these lines brings any result but fresh reaction toward the apostolic truth. And that truth unadulterated, undiminished, unaltered, is the first and chiefest hope of missions. The world-wide enterprise of Christian missions is sustained by the unutterable confidence of men and women in the pure evangelism of the New Testament as the power of God unto salvation. But for that faith the beatific vision of a world evangelized would melt into thin air, leaving no trace behind.

And with this first and chiefest means of power founded in the Word of revelation is another and a kindred means, which is becoming more and more characteristic of modern missions; it is the social value of Christianity in non-Christian communities. Christianity not only

as a voice and a message ringing through the darkness of heathen souls, but Christianity as a constructive force in the non-Christian community, undertaking to rebuild from the foundation the domestic, educational and social institutions of lands unregulated by the law of Christ; to create, nourish and direct a new public opinion conformed to Christian ideals of order, morality and social tenderness; to generate a new, fresh atmosphere of social energy, thrift, zeal for knowledge, honorable competition in its pursuit; to supplant the sad, suspicious, petty, unwholesome tone of native thought with the bright, trustful, broad-spirited, healthy qualities of minds disenthralled from immemorial bondage to dwarfish and deformed conceptions of life and action. Thus the new forces of sociological science are joined to evangelism, so that they become a part of evangelism and the application of Christianity in the problems of conduct is co-ordinated with the proclamation of it to the ear of faith.

And with this strong sense of the social value of Christianity in non-Christian communities is growing another means of power, which gives promise of tremendous force in dissolving prejudices against Christianity and in opening ways for more general and comprehensive evangelism. It is the appeal to intelligence. If the unity of the race is indeed a reality, and if the gospel is a gospel for the race, then the obligation to spread widely the leading ideas of Christianity cannot be denied; for knowledge must precede faith in the non-Christian world. How can they believe in Him of whom they have not heard? How can they perceive the nobility and the dignity of Christian ideals unless those ideals are presented with truth and power to the highest intelligence of the non-Christian world? How can the venerable and deep-seated errors and prejudices against Christianity be dispelled save through the appeal to intelligence? And in these latter days opportunity crowds on opportunity to appeal to the intelligence of the highest minds of the Far East; now by some lecturer of a Western university standing among the cultured reasoners of India; now by some generous apologist of social love winning a hearing from the mandarins of China; now by some Oxford club or Cambridge club of gifted advocates of Christ; now by some true-hearted student, going forth from America to create the sense of brotherhood in that vast scattered guild of scholars inhabiting the world's ancestral seats of learning, and holding in their hands the clew to the world's intellectual and political destiny, for the world shall be ruled by its scholars.

And with this I join that other vast means of power which God is revealing to the friends of modern missions—the appeal to youth. Who are they whose eyes most quickly kindle, whose hearts most

quickly throb before the beatific vision of a world evangelized? Who are they to whom the thought of that innumerable, triumphant multitude of Christ-saved lives brings a thrill more lasting than the thought of pleasure, or social distinction, or the abundance of wealth? Who are they that sometimes seem to hear the very voice of Christ offering them a place and a portion in the great world-movement that leads toward the beatific vision? Not they that are sunken in the ignoble pleasures of self-indulgence; not they that are blind to all else in life but the pursuit of money; not they that despise the discipline of the mind; not they that are grown sad, and bitter, and distrustful, and selfish by reason of many disappointments and sorrows—not they, but the studious youth, who believe in discipline, who have lost faith neither in God nor in man, whose hearts are not hardened against the world, who still think of life as a great trust from God to be gloriously used as shall best please Him. Oh! young student lives in all the world, ye hold the key of missions! Ye see the beatific vision; ye have faith in it; ye are God's chosen vessels. Unto you much is given, and of you, thank God! shall much be required.

If, this morning, we have indeed looked upon the beatific vision of a world evangelized; if from this high hill of privilege we have in any measure realized that innumerable, ecumenical, white-robed, triumphant, Christ-saved multitude who shall stand before the throne, then, as we go onward from this hour, may God help us to keep the vision before us. Students, as you plan your lives, as you seek to know where your lives can be of highest value, keep the vision before you. Many things grow clear when seen in the light of it. Preachers, teachers, editors, secretaries, keep the vision before the Church; it is the best antidote of controversy, doubt and spiritual lassitude. Missionaries of the cross, go onward in the dawn-light of the beatific vision, and "when the strife is fierce, the warfare long," look to the end and hear the distant triumph song of those for whom your lives are given. "Salvation unto our God which sitteth upon the throne and unto the Lamb." Amen.

A PRAYER

Father, we thank Thee that Thou hast opened our eyes; for the vision of the great multitude in white raiment; above all for the vision of the King in His beauty, the One altogether lovely. And we are undone, for our eyes have seen Thee, the King, the Lord of hosts. Who are we that we should even look upon Thy glory, much less that we should be called to any part in Thy service?

But we pray Thee, our Father, if there is any one here who, even through these days of Thy power, has come to this time and heard

Thee with the hearing of the ear only, that now he and all of us may see Thee face to face, that we may abhor ourselves; that we may see our own insufficiency; that we may desire above all things that this hope that Thou hast set before us should purify us even as our Lord Himself is pure. Oh, cleanse us now, we pray Thee, from every ambition, except the one to be well pleasing in Thy sight. Take away from us every jealousy and all bitterness and all selfishness. And as we see Thy great purpose for the world, and as we see what Thou hast already done and art doing and yet shalt accomplish, we pray Thee that Thou wilt enlarge our faith. We thank Thee for the collapse of ourselves, that lifted up out of ourselves we may see Thee to whom all power has been given. Lead us to see that Thou didst mean all Thy promise to be with us always, even unto the end of the world.

And so, our Father, we pray that Thou wilt make very clear in the light of Thy vision, the place that Thou hast for each of us in Thy great plan for all the world. Show us the beauty of Thy purposes, so that we may desire to flee even from our own self-made purposes, though they seem good; so that we may be willing to have Thee break all our plans, that Thou mayst have Thy way, and put us anywhere, to do anything, if in a lowly place, we may do only Thy will. So we pray that these last hours of this convention may be the time when we shall meet Thee face to face. Grant that there may be personal transactions between us and Thee which shall lead us out of ourselves into Thy place for us, full of faith in Jesus Christ, full of His energy. We believe that if we are in the place that Thou hast for us, none of the powers of evil shall be able to prevail against us. Give us, therefore, this almost omnipotence that comes only with being crucified with Jesus Christ. We try to live no longer ourselves, but rather give ourselves unto death with Him, that He may live in us and be glorified. We ask it in His name, for His sake. Amen.



The Morning Watch



THE MORNING WATCH

MR. JOHN R. MOTT

I trust that this may be a time in which not only shall we hear words suggested by what God Himself shall say concerning the experience of different persons here and there in various parts of the world, but more especially a time in which we shall shut ourselves in in that still place where we are in the habit of meeting with God Himself and having personal dealings with Him. That is far more important than that we should hear special words of men. We have heard a great many voices in this convention, but I trust that louder, clearer, more persuasive, increasingly between now and the close of the evening session will be that still small voice, that sound of gentle stillness which His sheep always know, for a stranger they will not follow.

There is no more encouraging fact in the life of the Church at the present time than the increase in the number of Christians who observe the morning watch. This tendency is most marked among students in all parts of the world. By the observance of the morning watch is commonly meant the spending of at least the first half-hour of every day alone with God in personal devotional Bible study and prayer.

What are the advantages of keeping the morning watch? Without dwelling at all upon the general helpful results which come from the devotional study of the Bible and from communion with God, it should be emphasized that at the very beginning of the day the soul is in its most receptive state. The mind has been refreshed by the rest of night, and is also much less occupied than it will be at any subsequent hour of the day. Moreover, the outer conditions in the early morning are most favorable. The first hour is pre-eminently the still hour. The noises of yesterday have receded, and the din of the world of to-day has not yet broken in upon us. It is easier to say, "My soul be thou silent unto God." It is easier to heed the command, "Be still and know that I am God." By having secret prayer and Bible study for spiritual growth the very first thing we make certain of them. By assigning these important exercises to a later hour in the day we multiply the chances of their being abridged, interrupted or crowded out entirely. In this connection we should heed the words of McCheyne, "I ought to spend the best hours of every day in communion with God. It is my noblest and most faith-

ful employment, and is not therefore, to be thrust into any corner." The morning watch prepares us for the day's conflict with the forces of evil within us and around us. We do not wait until the enemy is upon us before we gird on the armor and grasp the sword. We fortify ourselves before any avenue is opened through which Satan might assail the citadel of the soul; for example, before reading the morning paper, before entering into conversation with others, before turning our thought currents upon the plans and work of the day. It is always wise to gain a march upon the enemy. The keeping of the morning watch is the secret of largest and most enduring achievement in life and in service. Without doubt our failure to prevail with man and against evil in the world during the day is too often due to our more fundamental failure to prevail with God at the beginning of the day. When Miss Havergal was asked to explain why the Church does not accomplish more she attributed it to the fact that Christians are not spending the first hour of the day alone with God. Let us never forget the vital truth expressed by Faber that "the supernatural value of our actions depends upon the degree of our union with God at the time we do them." Therefore, if our lives and words and acts throughout the busy day are to possess supernatural value we must take the earliest opportunity in the day to establish a vital and complete union with God. Why delay the forming of this union a single hour? Why be satisfied with having man work a part of the day if the energy of God may be manifested all the hours of the day?

Notwithstanding the great importance of the morning watch, there are Christians who say that they do not have time to devote a full half-hour or more of every day to such a spiritual exercise. It is a striking fact that the busiest Christians, both among laymen and among those who are devoting their lives to direct Christian work, constitute the class who plead this excuse the least and who most generally observe the morning watch. It may be questioned seriously whether there is any Christian who will not, after honestly and persistently following this plan for a month or two, become convinced that it is the best possible use of the time, and that it does not interfere with his regular work. He will find that the morning watch promotes the wisest economy of his time. It makes him more conscientious in the use of time. He learns to redeem it. It helps him to see things in true perspective. He enters the day well poised, under the control of the Spirit, not distracted; and thus he works without friction, strain, uncertainty and waste. This suggests an adequate and satisfying reason for the oft-mentioned custom of Luther, who, if he had a particularly busy or trying day before him, would

double or treble the amount of time which he ordinarily spent in prayer. He had learned that by spending sufficient time recollectedly in the presence of God, time enough to have that mighty hand reach down as it never fails to do through His Word to the obedient soul, to grasp firmly the life, that it means a life led that day in prayer. If we followed this plan we might not work so many days, but we would accomplish more; and what is more, our work would not have to be undone when it came to the last of life and it is looked over by the All-Seeing Eye. It will be found not to have been hay and stubble, but gold and precious stones. Let us be master-builders.

To promote the most profitable observance of the morning watch certain points need to be borne in mind and incorporated into practice. First of all, form an inflexible resolution to keep the morning watch. It will prove most dangerous and disastrous to permit any exceptions. Special caution and foresight should be exercised therefore to guard against such possible exceptions. Nothing but the unmistakable will of God should be permitted to prevent us from beginning the day with conscious and unhurried communion with God.

Be sure to be thoroughly awake before entering upon the observance of the morning watch. If necessary first take a brisk walk in the open air. Let us present unto God for this all-important exercise not only the body, but also the mind as a living sacrifice.

Have some general plan to follow in this devotional hour. Many persons begin with a few moments of prayer. Follow this with a season of Bible study, then spend some time in meditation, and close with special prayer. It is possible, however, to be over methodical. Beware of formalism at such a time above all times. It is also wise not to attempt to crowd too much into this hour.

Make sure at the very outset of the devotional hour each morning that you are right with God. If there be any unconfessed sin, wrong motive, or spirit contrary to Christ it must be made right before we can receive what God has in store for us for the day. Sin is a terrible thing. It completely insulates us from God. It is vain then to expect real spiritual help from Bible study and prayer unless we are willing to give up any known sin. "If I regard iniquity in my heart the Lord will not hear me." "The effectual fervent prayer of a righteous man is a mighty force." But notice, it is the prayer of the man with the rectified life and heart. Happy is the man who closes each day in fellowship with God, and who is able to say with David, "When I awake I am still with Thee."

Recollect morning by morning the real object of the morning watch. What is it? It is not simply to enable me to say that I have observed it. It is not to satisfy conscience by observing it because I

had formed a resolution to do so. It is not to enable me to prepare Bible studies and spiritual meditations with which to help others. The true object should be (and it is necessary to remind ourselves of this constantly) to meet God, to hear His voice, to receive guidance and strength from Him, which will enable me to please Him to-day in thought, in word, in activity.

Select and arrange in advance the portions of the Scriptures upon which to meditate at the time of the morning watch. We should keep as much purely mechanical work as possible out of the devotional hour. The portions selected should be taken from the more devotional and practical facts of the Bible. They should be brief. They should so far as possible be complete in themselves, and yet often it will be desirable to have portions which, though each is complete in itself, will be related to some common theme. The following examples are meant to be suggestive: The best thirty or sixty Psalms; thirty or more biographical portions; selected epistles—especially some of the shorter ones; thirty of the exceeding great promises of the Bible; thirty portions bearing on each of such topics as prayer, faith, the Holy Spirit, temptation, our conversation; thirty commands of Christ; thirty or sixty portions of the Gospels bearing on the character of Christ as our example. If a person will take a few hours on three or four Sabbaths during the year he will be able to outline subjects enough for use throughout the entire year. He will then come to his Bible each morning with something definite. It will prevent drifting around and loss of time. It will also promote a more systematical spiritual development. The pamphlet "Bible Study for Spiritual Growth" gives many suggestions as to the manner and spirit in which the Bible should be studied for the greatest devotional profit.

Give prayer a large place in the morning watch. There needs to be prayer not only at the beginning and close of the hour, but the Bible study, meditation and self-examination also should be conducted in the spirit of prayer. As this aspect of the subject is treated so fully in the pamphlet "The Secret Prayer Life," it is not enlarged upon here. Only by filling the quiet hour with prayer can we keep out formalism and make the morning watch a great reality and force in our lives.

Remember that the hour of the morning watch is the still hour. After praying and during Bible study it is well to pause and listen to what the Lord shall say. Too often we fill up the devotional hour with our own thoughts and prayers and leave no still place for listening. Our actual attitude and practice might often be characterized better by the words, "Hear, Lord, for Thy servant speaketh," than by

the words, "Speak, Lord, for Thy servant heareth." It is difficult to obey the command, "Be still and know that I am God." After we shut out the voices of the world's turmoil, after we banish the suggestions of the tempter, after we cease to listen to the thoughts about the morrow, after we silence the sound of our own cares, questions and prayers—then we hear that still, small voice which His true followers always know. His voice is not like that of the fire, or strong wind, or earthquake, but is like unto "a sound of gentle stillness." Do we wonder that Paul exhorted us to study or be ambitious to be quiet. He knew that it would require study and resolution to learn this great secret.

Who keep the morning watch? At once we think of some of the men of the Bible times—Moses, who knew God face to face, and to whom in the early morning hours God revealed the Law; Isaiah, whom God wakened morning by morning to hear as a true disciple; Jeremiah, to whom God's mercies and compassions were new every morning; and David, who declared, "In the morning will I order my prayer unto Thee and will keep watch," who reiterated "I myself will awake right early" and "will give thanks," and who learned from experience that "It is a good thing to show forth thy loving kindness in the morning." The example of Jesus Christ is most impressive. We are told that "in the morning a great while before day, He rose up and went out, and departed into a solitary place, and there prayed." Tradition teaches that the observance of the morning watch was widely prevalent among the early Christians. Rev. Webb-Peploe has said that "all the great saints have been early risers"; and he might have added that they rose early primarily to begin the day with unhurried communion with God. There come to mind such men as Rutherford, McCheyne and Andrew Bonar, Wesley and Whitefield, David Brainerd and Henry Martyn, George Muller and Hudson Taylor. It is said of Joseph Alleine, that wonderful preacher of the seventeenth century, that he devoted the time between four and eight o'clock every morning to prayer and Bible study, and that if he heard a blacksmith at his work before he himself began his morning watch he would exclaim, "How this noise shames me. Doth not my Master deserve more than theirs." On our recent journey around the world we were deeply impressed by the large numbers of young men and women who entered into covenant to keep the morning watch. All the men and women who have gone out from the universities of America and Britain to lead the Christian Movements among the students of India faithfully observe this watch. In Ceylon we were impressed not so much by the beautiful and luxuriant tropical vegetation, nor by the heathen shrines and temples, as by the sight which

greeted our eyes very early one morning of Tamil students walking under the palms with open Bibles in their hands and their lips moving in silent prayer. We visited one college in the Levant where, according to the last report, over two hundred boys and young men keep the morning watch. We know of no college in Christian lands of which this could be said. There are ten great Student Movements in the World's Student Christian Federation, but that of China is the only one of them of which we could say last year that practically all its active members began the day with Bible study and prayer. It was while visiting a college not in America, or England, or Scandinavia, but in Japan, that we were wakened over an hour before day-break and taken through the city, across the valley and to the crest of the famous Flowery Hill to meet with the members of the Christian Association of that institution for special prayer, as was their custom. Let then these nations teach us the deeper meaning of the practice of the early Christians.

The practical question for each one of us is, Why should not I keep the morning watch? Next to receiving Christ as Savior, and claiming the baptism of the Holy Spirit, we know of no act attended with larger good to ourselves or to others than the formation of an undiscourageable resolution to keep the morning watch. Is there anything which can stand before the bar of my own reason or conscience that should be allowed to keep me from forming this life-expanding resolution? Is there any excuse or reason acceptable to God which I can plead why I should not devote at least the first half-hour of every day to secret prayer and devotional Bible study? What would keep me from it? God? Certainly not. Is it not far more likely self, with its love of ease and its shrinking from the formation of a difficult habit; or Satan, who, if he cannot keep us from studying the Bible and from prayer altogether, is anxious to have us place them as late in the day as possible, because the only things which have ever defeated him have been prayer and the Word of God? Am I willing to pay what it costs to form this important habit? What will it cost? Readjusting of habits of sleep, which means earlier rising, and, it may be, earlier retiring; economizing of time; more than one failure possibly; repeated and persistent efforts; increasing vigilance and real watching unto prayer. Am I willing to pay the price in order to form this habit which has so much to do with triumphant life and fruitful service? If so, when shall I form the resolution. And how shall a resolution be formed which will stand? "It is God that energizeth you both to will and then to work for His good pleasure."

When we were in Palestine, as we went repeatedly to that little

hill at the back of Nazareth, we wished that it might reveal its secret. If it could, and that coast of Galilee and those desert places around about Jerusalem, they would tell us this morning a story of the prayer-life of our Lord, of its constancy, of its sincerity, of its intensity, of the liberal allotment of time that accompanied it, of the Godly fear that made it irresistible. And as it comes before us by faith, may there not be formed in us the prayer passion and the deliberate, unselfish determination that with that help that He will supply, henceforth we will greet the dawning of the morning with thoughts of Him?



A Call to Foreign Service

The Significance of the Volunteer's Purpose



A CALL TO FOREIGN SERVICE

MR. ROBERT P. WILDER

The Master says, "If ye know these things, happy are ye if ye do them." There is a Jewish saying to this effect, "If a man knows the law, but does not do thereafter, it had been better for him that he had not come into the world."

What do we know, fellow students? We know six things. We know, in the first place, that one hundred million dollars are expended annually upon religious work in the United States, and only six million dollars upon the rest of the world. One hundred million dollars are none too much, when we consider the wealth of American Christians and when we consider the needs of our own country. But we know that six million dollars for the rest of the world are much too little.

Secondly, we know that there are 87,837 ministers, 1,300,000 Christian workers and 15,000,000 communicants in this country, while more than half of the people on this planet have never heard of the name of Christ.

Thirdly, we know the need of the Church, and that the best thing possible for the Church would be to have a great exodus of young men and women from America into the foreign field. We know "there is that scattereth and increaseth yet more, and there is that withholdeth more than is meet, but it tendeth only to want." We know that "the religion of Jesus Christ is a commodity of which the more we export the more we have at home." We know that "the light which shines farthest shines brightest near at home." We know that much of the spiritual poverty in the home churches is due to disobedience of the last command of Christ, for the Holy Ghost is given by God to them that obey Him.

Fourthly, we know the need in foreign fields. In a single part of Africa there are 45,000,000, with only one missionary among them. No wonder that G. Wilmot Brooke cried out, "The people are too many for me," and he laid down his life for those people. Near this region Bishop Hill also lived and labored, and he wrote home as follows, "Our Savior has said, 'Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven,'" and the Bishop added, "Where is light most needed? Without question, in Dark, Dark Africa. Then let my light blaze out

for Christ in Africa." And it did. Fellow students, where is light most needed? Where there is one minister to 740, as in the United States, or where there is one to 45,000,000, as in Africa? We know that it is needed in India, for if we were to distribute copies of God's Word in India at the rate of 20,000 copies a day it would require thirty-eight years before every person in India would receive a copy of the Word of God. Shortly before I left the city of my birth in India a group of native Christians assembled to bid us farewell. They urged me not to leave and asked me why I was leaving India. I told them I was not returning to America to remain there, neither was I going on furlough; but to try, with the help of God's Spirit, to burn home upon the hearts of the Christian men and women of America the needs of India. Now I am here. On my return to India in a few months I shall have to tell those people that you know the needs of India, for many missionaries at this convention have told you the needs of that great empire. What shall you do in face of these needs? You know the needs of China; also that there are thousands of Chinese daily passing from the twilight of time into the midnight of eternity, and you know that the Master hath said, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

Fifthly, we know that our watchword can be carried out. The ringing appeal we had last night shows that the world can be evangelized in our generation. Shall we do it?

And lastly, we know the Master's will. Have we had the vision of God? What effect will that vision have upon us? Two men with bowed heads and burdened hearts left the city for their village home. A stranger drew near to them and their hearts burned within them as He spoke to them by the way. They knew ere long that the risen Christ had been walking at their side. What effect had this knowledge? The same hour they left their village home, went back the long distance to the city and spread the tidings. Have you and I been walking with Christ during these four days? If so, we shall have to tell others. Again, we know that scene in the upper room when the Master revealed Himself to His disciples. Eagerly did they welcome Him back, for when they laid Him in the sepulchre it seemed as if they had buried with Him all their hopes. What was His message to them? "Love me"? Yes; more than that. He said, "Thus it is written, that the Christ should suffer and rise again from the dead the third day; and that repentance and remission of sins

should be preached in His name unto all the nations, beginning from Jerusalem."

At one time Michael Angelo examined the work of one of his pupils, and he wrote above it a single word of criticism, "Amplius"—"wider." As the Master stood in that upper room one thought He wished to burn upon His followers was expressed in the word "amplius"—"wider." "I have died for you, and I have risen from the dead for you; but repentance and remission of sins should be preached in My name unto all the nations, beginning from Jerusalem." Young men and young women, let us on our knees to-day consider the call and the command. Let us not say what a student volunteer said when the appeal came to him, "Lord, here am I; send Judd." He wanted somebody else sent; he didn't want to go himself. Shall we not rather say, "Lord, here are we; send us"?

When the war broke out on the northwestern frontier of India the British government had no lack of volunteers. The English officers were eager to get to the front. There was just one thing they feared—not that they might be wounded and killed, but that they might not be able to reach the seat of war and have a hand in the conflict. God grant that we may have that spirit. It is not the need which I wish to emphasize so much as the command of Christ. During the Turko-Grecian war four men were ordered up the heights against the enemy. Obedience meant death, but they went. At first one was shot down and then another, but the two remaining pressed on. By and by a third was shot down, but the last thing the reporter saw was that the fourth man was pressing upward to certain destruction. Why? Because he was told to go. Oh, that we had such love and loyalty for the Lord Jesus Christ! He tells us to go into all the world and preach the gospel to every creature.

Possibly some of us feel we cannot leave friends and home. Think what Christ left for us! I remember when we went through the colleges a few years ago nearly every man and woman we met told us that he or she had parents. Mr. Forman and I came to the conclusion that there were not enough orphans in the United States and Canada to evangelize the world. One day we came across a genuine orphan. We congratulated ourselves, and I shall never forget the eagerness with which we went to him, and our disappointment when he told us that there was some in whom he was interested and therefore he could not go! If we seek for excuses to stay at home we can find plenty of them. I praise God that this young man is now in Africa working for Christ. Let us have the spirit of that volunteer who, when his parents objected to his going to the mission field, waited prayerfully until God touched their hearts and they consented

to let him go. His mother said, "You are the only son, but God sent His only Son into this world to die for me, and I gladly give you up to God." Prayer will open the way for us to go.

Passing through the Suez Canal a few months ago our steamer tied up. The quartermaster entered a boat. He and his crew waited quietly for orders. There were many boats coming and going; there were many people watching; there were many distracting voices, but those men in the boat saw nothing, heard nothing. Their eyes and their thoughts were turned toward the captain. I can still see the upturned face of that quartermaster under the electric light as he is looking up to the bridge for orders. And when the order came the boat flew through the waters. Shall we not, in the calm and in the silence of our hearts, keep our eyes fastened upon the Captain who is on the bridge and wait before Him until He gives us orders, and then speed forth even to "the uttermost part of the earth"?

THE SIGNIFICANCE OF THE VOLUNTEER'S PURPOSE

MR. F. S. BROCKMAN

In the early days of Israel a young man was unexpectedly called to the responsible position of king. In the early morning hours, or it may have been in the silent watches of the night, there came a voice unto him and gave him the choice of three things, and in the humility of his youth, and in the light of the opportunities that lay before him, he chose the good and laid aside the bad. Under brilliant prospects such as no one else ever had in accepting a kingdom, he began what promised to be the most brilliant of all careers. Soon the popularity which he had, the fame which he won, turned his head, and the most terrible disaster and shame came upon the young king in his older days.

Later on, when the kingdom of Israel was dropping into its last days, to another Jew—we do not know just where the choice and the vision came to him; it was after he had seen a great light at Damascus; it may have been out on the plains of Arabia, or amidst the thickness of the conflict in Damascus or Antioch; somewhere—there came the opportunity of choice. And he arose and came out from the golden light of that moment (that moment which comes in the youth of every man who is obedient unto God) and declared with the clear ring of a definite purpose, "I am an apostle unto the Gentiles." All the powers of earth began to pull him. Hither and thither was he buffeted. Poverty came to him. He was stoned, he was lashed, he was

shipwrecked; and yet just before death itself we hear him cry with a splendid note of victory, "This one thing have I done."

The shame of Solomon is this, that he was untrue to his early choice; the glory of Paul is this, that he was true to the one purpose of his life.

I speak this morning to those who up in the cold of Canada, or down by the palms of Florida, or out in the orange groves of California, have, in the stillness, heard that voice which none can hear but those whose ears are attuned—have heard a voice, when it seemed that all the possibilities of life came before them, at a moment when the very light of heaven seemed to reveal all that they had ever known before and all the future held in store; and they have cried out in the secret blessedness of that moment, "It is my purpose, if God permit, to become a foreign missionary." When life has closed upon you, it will be your shame or your glory, that you have allowed the siren voices of earth to turn you from that purpose, or that you have faced no one but Him whom we love, and have closed your ears to every voice except that still small voice.

Oh, fellow-students, I tremble for myself in the brilliant light of this convention; I tremble for every one in this audience room this morning. A purpose is an awfully sacred thing. And alas, even a purpose as straight and clear and bright as can be, even a purpose, God's most precious gift to man, even a purpose may be lost. And one may think that the voices which turn him from the straight line of that purpose are God's voices, when they are but the earthly noises that are round about. Would that I might guard you in a word against these earthly voices. In the quietness of that hour we said, "It is my purpose." A purpose is what? We are prone to say very often, "Oh, it is not a pledge," as if a pledge was something more binding than a purpose. Ah, a pledge is nothing as compared with a purpose. A purpose is the bringing together of all of the forces of one's life, and thrusting those forces into some one straight channel. My purpose is myself; it is myself in one straight line. It is myself on fire.

"If God permit," if *God* permit—not if my parents permit. There are very few of us whose parents do permit; they rather must submit. Not if man permits. I was talking to a young man less than a week ago, and he said, "The moment that I speak of going as a foreign missionary it seems to me that a thousand chords are pulling me back." He said, "The members of my home conference begin to plead with me not to do it; my parents begin to plead with me; my friends begin to plead with me." It is not if man permit; it is if God permit. It is not if circumstances permit. We are made, if we are on fire with

God, to burst through circumstances. What matters it with a man who has a purpose, whether there is money at first to send him or not? If God has never told him to stop, God will raise up some men to support him; or if he does not raise up men, then all the ravens are not yet dead. Let a man who will stand before the living God and say, "Seventy-five dollars or ten thousand dollars stood in the way of my doing Thy will," be careful, lest when he comes before the judgment bar he shall see the light of God's countenance shining into him, and as it were burning through him. Circumstances are not the things for us to consult, fellow-volunteers; there is but one voice unto which we have promised to listen.

I want to plead with you to search your heart. There are those who say, "We are detained." I have been among that number, and I know that the dangers are terrible. I want to ask you these questions: If you are detained, are you pained about it, or are you rather glad? If you are detained, are you praying for the heathen as if your soul could not be satisfied? Do you wake up in the watches of the night crying for those unto whom you cannot go? Are you praying that all barriers may be removed, with the same earnestness that Isaiah did when he said, "I will give Him no rest until He make Jerusalem a praise in the earth"? Would you go if some splendid earthly consideration was offered to you—if you could be president of the Congo Free State, and all of your friends were urging you to go, and plenty of money was handed you, and you knew you would be a great man if you did go? Would the difficulties that keep you now keep you then?

As Dr. Hall was speaking this morning I did, as he portrayed it, catch the vision of that innumerable multitude, clothed in white and with palms in their hands. And then my eyes caught another vision, strangely different, because the multitude that I saw were off in darkness, and they had no palms in their hands, and they had no crowns on their heads, and they were not clothed in white. And I was lost for a moment. There was no wail from them, but a look of despair, a voiceless cry. They were wandering hopelessly and aimlessly out in the darkness. And then some one like unto the Son of Man seemed to whisper unto me, "They are thine, whom God would have permitted thee to bring into the innumerable host, but thou wouldst not."

An Expression of Gratitude
Our Supreme Motive and Method
Messages from Other Student Movements
After-Convention Perils
On Behalf of the Foreign Missionaries
Our Work of the Near Future
Our Equipment of Power
Farewell Messages
 The Blessedness of a Purpose
 The Supremacy of Our Purpose
 Fixedness of Purpose
 The Joy of Our Purpose
What of the War?



AN EXPRESSION OF GRATITUDE

MR. JOHN R. MOTT

The significance of this convention, as shown in its total of 2,214 registered delegates, is seen at a glance when we remind you that when we met in Cleveland seven years ago the total enrollment was not quite 700, and that at Detroit four years ago the total enrollment was not many over 1,300, and that at Liverpool there were about 900 present. At Detroit there were 294 institutions represented; to-night I am glad to say that there are over 450 institutions represented here. A wonderful increase! This is the Lord's doing, and it is marvelous in the eyes of people who know what difficulties have attended the bringing together of the great body of students who have assembled.

And I think we are able also to-night to appreciate as we have not been able even heretofore, the hospitality, liberality and kindness of our friends in Cleveland. They promised to receive 1,500 delegates; we have given them about 700 more than we told them we would bring them. That is a very great strain to put on any city, especially when you do so without notice; and we can never repay this city, the churches and the Young Men's Christian Association—which took the initiative in inviting this convention—and the many other organizations which have rendered such magnificent service in promoting the convention, not to speak of various individuals who have all co-operated with that characteristic public spirit and unanimity which pervades the city in all its enterprises. We cannot repay them in any speeches of thanks that we might call out to-night. Let us express our gratitude by commanding the powers of the unseen world to come upon this city in larger measure than ever before.

OUR SUPREME MOTIVE AND METHOD

MR. DOUGLAS M. THORNTON

Fellow-Students and Christian Friends: I have no message to deliver to you to-night but that of the one word, "Love." God is love. I want the love of God to be shed abroad in our hearts before we leave here to-night. God's love—that was the greatest message to me of the Liverpool convention. It has been the greatest message to me at this convention at Cleveland. We are all one in Christ Jesus, blessed be God!

And perhaps this gathering, more than any other gathering you will ever attend or I shall ever attend in this life, will demonstrate to us the unity of the Spirit and the bond of peace. Ah, shall we live this out in our colleges, in our cities and villages, and throughout the wide world? Are we going to stand as men and women for the truths we have here learned? Are we going to see the religious life of this continent and the world more like the Spirit of Jesus Christ? That is the burden upon my heart to-night. Shall it be so? I promise you I shall try to take back to Great Britain something of the love and the affection that I have been shown here. But when we stand alone, as we all shall have to do before long, alone with our God, will the lesson last then—alone it may be in our college? We may be the only delegate from our college or seminary. The rest of the members in some cases may even have persecuted us for coming. Is this spirit that has pervaded all of us during these days to be the lifelong message amongst those men or women? Aye, if the love of Christ constrains us, I am sure about decisions for the foreign field. I have no doubt that the work of God the Holy Ghost, through these days, will end in volunteers, as many as He wants. But let the faith that has been uplifted here and exercised, faith amongst us all, let the hopes that have inspired us, be coupled with the charity and the love of God. "Hereby know we that we dwell in Him, because we have love one to another." May God grant that this love may last until Jesus comes.

Will you with me join in a crusade against the opposite of love?—amongst our dearest friends I mean. Don't you know what it is to have hated—I say it before God—to have hated sometimes one's dearest friends—that is to say, not to have dared to be faithful with them before God? I know no harder thing than to be true to one's greatest friend. Aye, and if these days have shown us God's faithfulness, may we learn to be faithful too.

I would like to add just one other word. Some of us may meet again; most of us will never meet again below. There is one bond and one link between us—the link of prayer. And I wonder whether we can all exercise that link, one for another? I know it is the greatest privilege and blessing to me to remember constantly in prayer all those who were engaged in promoting the Liverpool convention. I know of nothing that bridges distance, that makes the farthest corner of the world seem near, that shows us more and more of the love of God and the extent of God's blessing so much as this marvelous prayer-life. I owe this, the beginnings of this, to some on this platform, and so I speak with earnestness. That one word, prayer-life, came as a revelation to me one day in the middle of an address given by one in this room—prayer-life, a life of prayer. Is it so with us? Can we as

we go back to college live that harmonious life of prayer, of deeper and deeper communion with God? God grant that that one word may convey to all here present more than it has ever yet meant to me, and that we may learn, whatever distance separates us, to move the hand that moves the world, and bring God's blessing down.

MESSAGES FROM STUDENT MOVEMENTS IN OTHER LANDS

MR. JOHN R. MOTT

It is impossible to read the various letters which have been sent to the convention from prominent men and organizations, all the way from local societies to the Chairman of the World's Christian Student Federation, who has sent an important letter to us—editors of great missionary and other papers, and leaders in the Church at home and abroad, who have been unable to be with us, but whose hearts have been called out in sympathy on our behalf. And yet I am constrained to read one letter and three cable messages which have been received. The letter is as follows:

Stockholm, Sweden, February 12, 1898.

To the Delegates at the International Convention of the Student Volunteer Movement, Cleveland, O.:

Dear Brethren: Your convention has for a long time had a place in my prayers. On the universal day of prayer, to-morrow, many here will join in asking our Father for an abundant blessing on your meetings. May they not only give you deep impressions of the presence of God's Holy Spirit and of the great need of sanctified and whole-hearted messengers for Christ among the benighted millions of the earth, but also bring forth lasting fruit in your lives and in the world at large.

Blessed be God, who has raised up so many of the educated young men and women of this age to turn away from their idols—including that of self—and to serve Him and wait for His Son from Heaven.

I beg you, brethren, to receive my warm greetings and fervent wishes for abundant blessing on your meetings with the following two passages: "Rest in the Lord (or, Be silent to the Lord) and wait patiently for him" (Ps. xxxvi., 7), and, "Be strong, all ye people in the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts" (Hagg. ii., 4.) Yours in Christ's service,

KARL FRIES, PH. D.,

Chairman of the World's Student Christian Federation.

The first cable message reads as follows:

“Christiania, Norway.—Student Conference, Cleveland: One flock, one shepherd.

(Signed)

“SCANDINAVIAN VOLUNTEERS.”

This comes from the latest Volunteer Movement organized, which includes all the universities and colleges of Norway, Sweden, Denmark and Finland. One of the strongest contingents for the evangelization of the world is coming from the students of these north lands.

The second cable message is dated Foochow, China, and reads as follows:

“China needs you.”

It is addressed to the Volunteers assembled at Cleveland and signed, “Lyon,” who was with us at the Detroit convention; then as a traveling secretary of this Movement, now out there as the leader of the College Young Men’s Christian Association of the great Chinese Empire.

The next message is dated at Lahore, in the Punjab, in India. It reads:

“India never before so open, so ripe, so hopeful, so critical, so needy as now. India prays for the awakening of America to look, pray, send and come for her awakening.”

This cable is signed by a most impressive list of names, impressive to this student audience—Frank Anderson, at one time traveling secretary of the British Movement; John Forman, who went up and down the colleges of this country with Mr. Wilder as one of the pioneers of the Volunteer Movement; two of the most distinguished Indian Christians who represent the World’s Student Christian Federation in India, K. C. Banurji and S. Sathianadhan; G. S. Eddy and Max Wood Moorhead, who were with us at the Detroit convention, and both of whom have ably served the Volunteer Movement on this continent; J. Campbell White, also once a traveling secretary of our Movement; J. H. Oldham, Crayden Edmunds, L. B. Butcher, all three of whom have served as general secretary of the Movement in Great Britain; George B. Smith, who went out only a few months ago from the position of college secretary of Illinois to become college secretary in the city of Madras; Miss Agnes Hill, one of the first women traveling secretaries of the American Movement; Miss De Selincourt, who was one of the strong leaders among the women’s colleges of Great Britain; Professor Wilbert W. White and David McConaughy, who have also been moving spirits in the work of young men on this continent. Does it not look as though the leaders were forging to the front? It is a most impressive appeal, when we think of those who sent it and what they represent.

Twenty years ago there was only one Student Movement in this world; to-night there are not less than twenty national student Christian Movements, and they have been bound together within the past two years by the World's Student Christian Federation. This includes nearly 1,000 universities and colleges. It has an active enrolled membership to-day of at least 50,000 students and professors. It links together the students of all the great races of the world and all the continents of the world. Does it not seem as though God were getting ready for a great work in the world?

AFTER-CONVENTION PERILS

MR. GILBERT A. BEAVER

Fellow-students, what of to-morrow? That is the question upon which many of the issues of this convention are turning. Do we expect to be borne out from here on some great flood of power without much thought on our part, or do we expect that there will be unusual need for constant watchfulness and prayer during the coming days? Do we remember that it was just after our Lord's baptism, just after the descent of the Holy Spirit upon Him, that the devil made some of his most desperate assaults? Do we know that it has often been after great spiritual exaltation that Christians, older and stronger than any of us, have encountered their most subtle and severe temptations? Such temptations, therefore, we may expect after these days of unusual blessing; and "that no advantage may be gained over us by Satan," we, like Paul, must be "not ignorant of his devices."

Even now he may be trying to entice some of us by the temptation to disobedience. How often, after a farewell meeting like this, have I found some young man going away sorrowful, as the rich young ruler went away from Christ, because there was something that seemed too hard for him to give up. Strange as it may seem, we are often in most danger of disobedience at the very time that a loving Father is unfolding a larger and better plan for our lives. Then all the powers of darkness conspire to make their most enticing appeals, and urge seemingly higher motives. And such appeals may come to us on the morrow. Oh, that we might see how reasonless and ruinous it is to cling to any self-made purpose, however good it seems, and thus mar God's better plan and hinder His power. Think of the great things that Paul was called to suffer and sacrifice, but think also of the much greater things hid in God's plan for his life that he would have lost utterly if he had been "disobedient unto the heavenly vision." Oh, that the vision might become larger and clearer in these last moments

that we might forget our little and selfish interests before the sight of the world lying in darkness, and the more distant and glorious sight of the great white-robed multitude that it is now our privilege to help to gather out of all nations.

We who have been brought to this mount of vision will be called to a fuller and more intelligent obedience, and some of us will be tempted to procrastinate. Perhaps we think that we need more light, and so no doubt we do for decisions that are to be made next week or next year, but for the decision to which we are called to-night, or will be called when we go back to our college and hear the Spirit whisper, "run, speak to this young man"—for that decision procrastination will only obscure the first clear impression of duty till we know not, as we know now, what we ought to do. True obedience is prompt, it leads to clearer light as it led Paul to the vision of the man of Macedonia; and there is no other way to greater light than to take the step that is now plain enough.

But we must guard also against the insidious temptations of pride. None will adapt themselves more skillfully to every state of our spiritual life. Have we had experience in this convention surpassing all former ones—the temptation will come to live upon them when they have become mere memories, and to think of ourselves as though we had already attained. Have we become members of a Movement that has grown in power and in favor with the leaders of the Church—the temptation will be to trust in numbers or in great names, rather than in God alone. On the other hand, have failures in our spiritual life or work been very humiliating—the temptation is not far away to trust in this passing humility, and forget that reliance on our own humility is in itself a most subtle and dangerous pride. Hezekiah had apparently learned true humility and entire dependence upon God through repeated dangers and deliverances, yet the sin of his mature years, the great sin of his life and reign, had its root in pride.

There is another treacherous snare that is set by pride—the snare into which Saul fell when the women sang,

"Saul hath slain his thousands,
And David his ten thousands."

The very name of jealousy repels, but it does not thereby make one proof against its cunning. Let one man be esteemed above another or given a position on which the other's eyes were fastened, and jealousy may begin its blighting work and stir up prejudices almost unknown to its victim. For it is not in us, fellow-students, even to detect the workings of pride and jealousy, much less to cleanse our hearts from them. Only He who humbled Himself and became obedi-

ent for our sakes to the most shameful death can purify our hearts; and only as we forget the things that are behind, so far as we are tempted to glory in them, and look always and only to Him, can we be transformed into His likeness. And becoming like Him, we shall rejoice to decrease that others who serve Him may increase.

But it will be hard to do all that the convention has advised; and it will be easy to become "anxious and troubled about many things," to be "cumbered with much serving," like Martha, and so, like her, neglect the needful part of sitting at the Lord's feet and hearing His word. The greater, therefore, the demands of work, the greater the need to guard and magnify the time that is spent alone with God. For only as communion is had with Him day by day through His Word, and His lessons are learned in the school of prayer, can our work for others increase and abide, and we ourselves be kept in perfect peace.

Only thus can we resist the temptation to discouragement which follows close upon that of anxiety. Perhaps we have never felt so courageous as we do to-night, but "let him that thinketh he standeth take heed lest he fall." Elijah was very far from discouraged after his great victory over the priests of Baal, and yet the next day he sat down under a juniper tree and asked that he might die. The collapse of a man of iron like Elijah is a warning to every one of us against self-confidence. Let the strongest man remember that these temptations, or others, may come upon him most unexpectedly, at the moment when he is weakest, and on the side of his least power of resistance. Let him remember that the victory depends not merely upon the watchfulness of the moment, but upon the secret habits of his life. Have we any habits that are sapping the power with which we might resist temptation? Or are the great determining habits of our life those of which we heard this morning, and are we so faithful in giving the first and best times to communion with God that He is always leading us in triumph in Christ? Those habits we may form, if we will, and may find in them the secret of victory.

"Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"

ON BEHALF OF THE FOREIGN MISSIONARIES

REV. J. C. R. EWING, D. D.

This afternoon forty-seven missionaries from the field representing eighteen missionary agencies assembled and expressed themselves in these words:

"We, the missionaries in attendance upon the convention of the Student Volunteer Movement assembled in Cleveland, unite in commending this Movement to the churches of the United States of America and Canada. We have been deeply impressed that the Movement is of God, and that through it He wishes to bless the whole Church.

"In view of the appalling needs of the foreign field as we know them to be, we urge that every well qualified candidate be sent out, believing that the Lord will bless the Church's adopting such a policy."

What does this Movement mean to the foreign missionary? That motto of which we have heard indicates an advance. You all remember the cry of William Carey at the beginning of the century, "Expect great things from God. Attempt great things for God." The evangelization of the world in this generation, the same thought, the same spirit, but with, as there ought to be, an added definiteness—the evangelization of the world in this generation. And what does it mean to a missionary upon the field, impressed as he is with the awful realities about him, appreciating as he does the absolute necessity if many millions are not to die without hope of the proclamation of the gospel within the present generation? The existence of this Volunteer Movement brings to the heart of the missionary the world over a gladness to which it has sometimes been a stranger.

Think of missionaries in the lonely places. I think to-night of one woman living alone in the heart of India, the only missionary to a population of two millions of people. And as I think of her and realize what it must mean to her and to others like her, to know that here in Christian America and in England the hosts are gathering, the enthusiasm is growing, and that these hundreds of the brightest and best of the Church are ready to go, I rejoice as the representative of such lonely, overburdened ones to bid you God-speed.

In some parts of the heathen world the Student Volunteer Movement is no longer an experiment. I want to say personally, I think it is right to say it, that there are before me to-night in this audience—one of them on the platform—two men who have been

of more help to me in the way of guiding to higher and nobler Christian service than any others have ever been. And what I say of myself I may say of some of my brethren in the field. The one on the platform is a prominent representative of the Student Volunteer Movement. Let me say that there seems to have come to missionaries in these latter days in many parts of the world a great spiritual quickening. In a meeting last summer of missionaries belonging to one of the churches, a prominent evangelist said, "I have never seen anything in all my ministry that so impressed me as this, that the missionaries in every country of the world are filled with an enthusiasm and expectancy of great things from God, as I have never known them to be filled before." And as I began to think of the causes of it, I remembered the fact that during the past two years the leader of this Movement journeyed around the world leaving behind him a track of blessing—a blessing shared in by many of the missionaries of many lands.

Dear young friends, you have been called to a great work. You are going forth as missionaries—for I believe you are going. I don't believe the Church will shrink and falter long. I believe that every one of the churches here represented must hear the call and arise and send forth these qualified men and women, because of the need that exists across the sea. Oh, if the churches could but feel it as we missionaries feel it, that there are 800,000,000 of people in the world to-day who have never heard of Jesus Christ at all, I do believe that the coffers of the Church would be full, and every one of you young men and women would go forth on the mission which your heart prompts you to undertake. These words of Francis Xavier, the great Jesuit missionary, consumed as he was with zeal for mother Church, come to me sometimes: "Oh," said he, "I would that I might go back to Christian Europe and go to the universities and to the other seats of learning in that great country, that I might stand before the learned and cry aloud as a madman cries and say, 'Oh, see what a multitude is going down to everlasting darkness every year, and all because you do not care!'" Brethren, I don't believe it is because the Church does not care, but I do believe it is because it does not care enough. Would to God that every one of us might see the awful desolation, the horrible darkness in which non-Christian people live, and realize that hundreds—that one hundred thousand of them every day—are passing out into that future of which we know so little, and have never even heard of Jesus Christ. It means much to us, this Volunteer Missionary Movement.

And so I say, God speed you! May the Holy Ghost with power come, as I believe He has come with power upon this assembly every

day since we met together. And we are waiting to-night for more power, and more power still is to come, until filled with the enthusiasm which can come only from the presence and power of that Spirit, you and I shall go out from this hall all over this broad land, and shall say to pastors and to people that the volunteers must go. And go they shall, with the Spirit of God upon them. There will be great rejoicing by and by, Jesus our blessed Master shall see of the travail of His soul and shall be satisfied. Then shall we hear the cry: "Hallelujah, for the Lord God omnipotent reigneth! Hallelujah, for the kingdoms of this world have become the kingdoms of our Lord and of His Christ!"

OUR WORK OF THE NEAR FUTURE

MR. S. M. SAYFORD

An extraordinary convention like this brings into the life of every one whose privilege it is to attend it an extraordinary experience, thrusts upon him an extraordinary responsibility, and has in it the promise of extraordinary blessing. How our hearts would be thrilled to-night if we could even imagine the splendid resolutions that have taken shape in the life of the delegates in this convention! What heroic ambition has been reached out after by the large majority of the young men and the young women who have sat under the inspiring words from the men and the women of God who have addressed us. The question which seems to me of supreme importance to-night, so far as the individual is concerned, is, How can these resolutions that we have made be lived out in our lives, and how may I attain unto this heroic ambition of mine?

Now, I propose in the briefest possible words, and I trust none the less effectively, to attempt to answer these two questions.

First, it will require a very radical change on the part of a good many of us in the way we live. It will demand a readjustment of our relation to certain things and conditions in the institutions we represent. There are some alliances, there are some friendships, that will of necessity need to be broken. There are many habits from which we shall be obliged to break. We talk a great deal about the prayer-life. My dear friends, it seems to me that the relation of some of us to God must be readjusted before we shall ever come to know what prayer is. "If I regard iniquity in my heart, God will not hear." It is a fact that cannot be gainsaid, that there are many of us with these holy purposes, with these splendid ambitions, who are clinging to friendships and who have formed and gone into leagues and associations which we

know are incompatible with Christian life and Christian profession. A heroic spirit is demanded of the child of God who would glorify Him at home or abroad. It is in the home field, beloved, that we are fitted to do valiant service to God in what is called the foreign field. There is a certain easy kind of living to-day and, therefore, an easy sort of resolving in these days, that amounts to next to nothing. We are brought face to face with the fact again and again that we are held as by a giant grasp in the power of some habit that we have been compelled, at least we think we have been compelled, to admit has more power over us than the gospel of the Son of God. If the promise of God is true, and I believe it with all my heart, every one of us here can become to-night, and from to-night henceforth and forever remain, *anti-sin men and women*. We can set our faces like a flint against everything that smacks of unrighteousness. We can glorify God with our bodies and our spirits which are His. God never commands any of us to do that which is not possible for us to do. Now, it will cost something to readjust these relations—there is no doubt about that. But you will find that we pay the price that is demanded every time we attempt to do or get the thing upon which our hearts are set. That is an unwritten law of life. When the heart is set upon an object the owner of that heart pays precisely what it costs to get that object. Men are losing their lives to-day in the attempt to get the wealth of this world. Their hearts are set on the almighty dollar, and the Almighty God is sacrificed. Men who set their hearts on glorifying God will pay just precisely what it costs to thus glorify God.

There are three very striking facts brought out in three verses of Scripture that I have been making a special study of to-day, and I want to commend them to every delegate here. I wish I could get just as near you delegates now as I sometimes have gotten to you in your colleges, and thus speak to the individual heart. First, a declaration; second, a command, and then a prayer; the declaration and the command and the prayer on man's side. In the 119th Psalm, 114th verse, we find the declaration: "Thou art my hiding-place and my shield; I hope in Thy Word." Oh, may the Spirit of God help us to make that declaration!—"Thou art my hiding-place and my shield; I hope in Thy Word." Then a command, "Depart from me, ye evil-doers, that I may keep the commandments of my God." That is severance of ourselves from everything that is unholy. And we can, by the grace of God, issue this command. Then the prayer in the 133d verse of the same psalm—and oh, that this might be the prayer with which every one of us would begin the "morning watch" every day: "Order my steps in Thy Word and let not any iniquity have dominion over me." Declaration, command, prayer—make these, my dear friends, and then

the volunteer becomes an accepted soldier, then the volunteer becomes immediately a missionary, then he at once enters upon his mission for God.

There are 458 institutions of higher learning represented by the delegates of this convention, and statistics tell us that just 50 per cent. of the student life of this country is on God's side. That leaves 50 per cent. on the other side, or a non-professing Christian for every professing Christian in these institutions of learning, to go to work on right away. Now, put the Christian man over against the non-Christian in his own institution. It is one of the best opportunities that ever confronts a man. You will never have a better opportunity to win a man to God than right in your own institution of learning. Not long ago I stood in an institution where there were 135 students, 127 of whom were professedly Christian men, leaving just eight men in that institution who were not professedly Christians. I took occasion to say, when I had the entire body before me, "If you 127 men live anywhere near your privileges as followers of Jesus Christ, those eight men would become mighty lonesome." It is true beyond any question that if every Christian in these institutions lived as he ought to live before God, there would be an irresistible power that would sweep our fellow-students into the Kingdom of God, born through the power of the Holy Ghost in the exercise of faith in Jesus Christ.

May God give the Holy Spirit to-night to search our hearts and make us stand naked before Him and see ourselves in our deepest need. And then, being purified, through the surrender of the life, by the Spirit of Almighty God, let us go down to our institutions from this magnificent mount of privilege and begin our missionary work at once, to the praise and glory of God.

OUR EQUIPMENT OF POWER

MR. ROBERT P. WILDER

Four years ago, at the time of the Detroit convention, I was in India, and God only knows how longingly we looked to that convention and how eagerly we prayed for more workers for India. A generation in India is not as long as a generation in this country, for the average duration of life in India is only 24 years. But, fellow-students, there was something that we longed for more than men, and that was Spirit-filled men. You do not know how eagerly the workers in India are praying that the power from on High may fall upon this convention.

My message to-night is embraced in one word, "power." The

Master had finished His work. The world was waiting for laborers, but just before the disciples went forth to evangelize it He said, "Tarry ye, tarry ye." God wanted the intensive before the extensive. He wished to have the world within the hearts of His followers filled with the Holy Spirit, before they should attempt to fill the world outside with the news of salvation. After one of our conventions on the Himalaya Mountains one of my friends said to me, "I have heard much from man; I long now to withdraw apart and meet my Master and get my bearings." Fellow-students, we must now get our bearings. What has this convention meant to us? Have we received the power from on High? Are we going out to witness for Christ without this power?

I remember what one of the volunteers in India said: "If a man is ill and I run for a physician and reach the doctor too late, I am not to blame. But when I started to run if I knew there was a horse ready to take me faster than my feet could carry me, and I deliberately ignored the horse and went on foot, and came too late, then I am to blame." And he said to us missionaries, "I fear that much of my work in India has been on foot instead of on horseback, has been in the energy of the flesh instead of in the power of the Holy Spirit." "Ye shall receive power," said Christ, "when the Holy Ghost is come upon you; and ye shall be my witnesses." Whenever men have tried to separate these two things they have failed. God says, "First of all power, then witness bearing." Whether we remain here or go to other countries, God does not wish powerless witnesses. Oh, that we might open our hearts before Him to-night, so that we may get a fresh endowment of power from on High! God is no respecter of persons, and every Christian is capable of leading a Spirit-filled life. When I was in college I used to think that being born of the Spirit was required, and being filled with the Spirit was optional. But as we study God's word we find that both are required, and God expects us to be Spirit-filled men and women.

David Brainerd, the great missionary, in speaking to his friends said, "Whatever else you fail of, do not fail of the influences of the Holy Spirit; that is the only way you can handle the consciences of men." How eager He is to-night to fill us to overflowing, that rivers of living water may go forth from us to others! If we are thinking of the foreign field, nothing less than "rivers of living water" will do. Have we the rivers, or is it hard pumping? Is it difficult for us to speak for Christ, or have we these rivers of living water in us, so that it is impossible for us to keep still? "This spake He of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified." Thank God, we

are living to-day in the dispensation of the Holy Ghost, and it is possible for you and for me simply to reach out and take this gift of all gifts by faith. The methods of irrigation in India are very primitive—two men and two bullocks work hard from early morn until late at night and accomplish very little. Now the British government is introducing irrigation canals and the great streams of water are flowing through those regions. There is no more occasion in those parts for the two men and the two bullocks. Possibly our lives in the past have been lives of self-effort. God grant that from henceforth we may be dead and that Christ's life abundant may flow into us and through us as we work for Him.

What are the conditions? I wish to bring two before you. The first condition is letting go. How difficult it is to let go! Or as one of my friends says, "It is much easier to surrender than to keep surrendered,"—to keep letting go. One of my classmates in the theological seminary rose one day to speak to us. He appealed to the eye gate by drawing on the blackboard the picture of a man in a rowboat, pulling vigorously at the oars. The boat was headed in the right direction, but he made no progress, for there was a rope binding the stern of the boat to the shore. Turning to us he said, "Fellows, is there any rope binding us to the shore? If so, may God help us to cut it." That man is now in Siam. May God help us to let go of everything and surrender our lives to Him.

The next thing is to take hold by faith. I want to call your attention to the last clause of that verse to which Mr. Meyer referred, "that we might receive the promise of the Spirit through faith." Just as we received the Lord Jesus Christ for salvation, so we are to receive by simple faith the Spirit for sanctification and service. While passing through the Red Sea a few months ago my cabin was very close. I longed for the air to enter. The wind was pressing against every beam and eager to enter. What was the difficulty? The port hole was closed. When I opened the port in came the wind and all was sweet and pure. To-night the Spirit of the living God is pressing against every heart. Shall we not throw our hearts open wide through faith, and through faith shall we not take hold, or rather let Him take hold? Power belongeth unto God. "Ye shall receive power, when the Holy Ghost is come upon you."

Now, one word about to-morrow. A friend in the city of Calcutta said to me, "Since I have received an infilling of the Spirit of God I have been tempted more than ever before." I replied, "Praise God, for that is an evidence that you have received more of the Spirit, for there is no man in this world that Satan is more eager to overthrow than a Spirit-filled man. Every gun in his battery is brought

to bear upon that man." After the Holy Spirit came upon our Lord in the river Jordan, He was led down into the wilderness to be tempted. It is always so. And if we have received more of the infilling of the Holy Spirit at this convention it means that Satan will tempt us as never before. But thanks be unto God He can keep us, if we will keep looking up to Him constantly.

The early Christians turned the world upside down because they themselves were first turned upside down by the power of the Holy Spirit. Are we turned upside down? Have our plans been yielded to God? Have our hearts been given up to Him? God grant that before we leave Cleveland we may be filled with the Holy Ghost, and then we will see such results as we have never thought of before.

In closing I want to call your attention to a verse in the second chapter of the Acts of the Apostles, which I wish you would carry with you as a parting message, Acts ii., 33: "Being, therefore, by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this, which ye see and hear." What proof can we give to the world that Christ is living to-day? They cannot see Him in heaven. What proof could Peter give that Christ was at the right hand of the Father? The proof found in the words, "He hath poured forth this which ye see and hear." The strongest evidence that Jesus is risen and reigning is a Spirit-filled Church. For His sake let us be filled with the Spirit, so that those who look into our faces and read our lives may see that our Lord is living to-day. When the cable was carried across the Atlantic the people on one side knew that it had reached the other, because a message was flashed across the wire; and when the Lord Jesus Christ was exalted the world knew that He had reached the Father's right hand because He poured down the Holy Ghost. In Bengal an educated Hindu said of a Christian worker, "He has got something, we see it in his face." God grant that we may be so filled with Him that those who see us and live with us will realize that we have got something—or rather that God has full possession of us.

FAREWELL MESSAGES FROM THOSE EXPECTING TO SAIL FOR THE FOREIGN FIELD WITHIN A YEAR

Mr. Mott: Now we should like to have all of the students who hope to sail to the mission field within the next year stand. (About sixty arose immediately.) I wish you to answer these two questions. Indicate the field to which you expect to go and then, in a sentence, if you can put it into a sentence, the reason why you go there—that is, at least one reason; I suppose some of you have many reasons—but at least one reason.

"To the Soudan, Africa, because He says 'Go.'"

"To work among the lepers of China, because the Master has called me."

"To China, because of the great need."

"To China, to nurse the heathen for Jesus' sake."

"To China, because of the great need of that field, with its multitudinous inhabitants."

"To the Upper Congo, because God has placed it upon my heart to go there."

"To China, because I believe He wants me there."

"To Bolivia, South America, because I believe that He wants me to go there, and I have felt in this convention, especially, the need of that field."

"To China, because God has definitely called and is definitely leading me there."

"To Bulgaria, because I hear God's voice and the voice of the people's need."

"To Bulgaria, because God has greatly blessed us, and I wish my own people to know of this great blessing."

"To Arabia, because, while I was unwilling, God kept laboring with me until He has made me desirous of going."

"To China, because the Lord has shown me the need of that field and has said 'Go.'"

"China, because the love of God constraineth me."

"South America, to hasten the coming of the King."

"India, to tell the women there of Jesus."

"India, because there may be some who will never enter the Kingdom of God if I do not hasten to go and tell them."

"To China, because 'woe is me if I preach not the gospel,' and I am not satisfied to stay in this country."

"Field not definitely known, but I go because of the last command of Jesus Christ."

"To India, because of the condition of my sisters there."

"To China, because of John iii., 16."

"To China, because God calls me there."

"India, with the desire to be obedient, and to have my little light shine in the greatest darkness."

"Returning to Japan, because my life has been given to that empire."

"China, because 'the harvest truly is great, but the laborers are few.'"

"To China, because 'we cannot but speak the things that we have seen and heard,' to the uttermost parts of the earth."

"To India or Egypt, for Jesus' call I dare not disobey if God opens the way."

"I do not know the field, but desire to go to one of these needy fields, because of my love for Christ."

"India, to carry the gospel to the women of that land without Christ."

"South America or Africa, because of God's call."

"To China, to preach the gospel where the name of Christ is not yet heard."

"The field is not known; whatever field God may call me to."

"China, because God's call has come so repeatedly."

"India, because God's burden is on my heart for the souls there."

"Wherever the Holy Spirit directs the Mission Board to send me."

"Field not known. I purpose going where He leads."

"Anywhere, because I want to be where most needed."

"China, because of the need of the country."

"The Lord has not shown me the definite field. I wait for His call. I go because Christ wants workers."

"Korea, because of the present great religious awakening there, and because He has opened the way."

"To Mexico, because I want my sisters there to know the wonderful love of Christ."

"India, because He calls me there."

"India, because of the Master's call and the great need."

"Wherever the Lord may send me, for His sake."

"China, because our Master said, 'Go', and I have received no call to stay at home."

"China, to lay my life where it can be spent for the most good."

"South America, because of the need."

"Brazil, because I love God and His people."

"I am going to the Congo, because twenty years ago I heard Bishop Crowther, and haven't thought that an adequate number has gone to evangelize that country since, and hence I wish to go there."

"China, to help win China for Christ."

"To South Africa, because I have seen the great need of that land and have been definitely called, and have not been released from that call."

"China or India, because God has made me unwilling to remain in this country."

"China, in obedience to the life motto, 'Whatsoever He saith unto thee, do it.'"

"I return to India, because when I gave my heart to Christ, at the age of ten years, I made up my mind to give my life to India's evangelization."

"China. I want to go back, because I know the need better than I did when I went out there."

"China, because God has called me."

"India, China, or wherever the Master may send me, because by His grace He has made my faith to stand not in the wisdom of men but in the power of God."

"I leave this week for Bolivia, South America, because, so far as I can learn, there is only one saved man in the country."

"I am going to Cairo, the citadel of Islam, to work among Mohammedan students, because, 'Princes shall come out of Egypt.'"

Mr. Mott: We have four traveling secretaries of the Volunteer Movement standing. I think you will agree with me that we ought to give them a little extra time. I will call upon Miss Rouse, traveling secretary among the women's colleges of the country, who has also spent one year among the women's colleges of Great Britain and a large part of another year among the women students of Europe. Miss Rouse has already accomplished a truly remarkable work among the college women of the world.

THE BLESSEDNESS OF A PURPOSE

MISS RUTH ROUSE

I am going to India. The *sacredness* of a purpose was an outstanding message of the morning. The *blessedness* of a purpose is no less a truth. Certain it is that the evangelization of this generation is the purpose of God for the world. No less certain is it that God's purpose for your life and mine is bound up with His purpose for the whole world. Dare we hope that each one here to-night has found the Divine plan for his life? If not what then? If we are drifting along, forming no purpose at all, or working out the purpose of our own self-will, what is our end? It is the end of

"The son of man, with whom there is no help;
His breath goeth forth, he returneth to his earth,
In that very day his *purposes* perish."

Why should one soul to-night shrink back from the purpose of God? With some of you it is the struggle of an iron will, a will that you cannot yield to God. Your life is at a crisis. To-night you are moved. Your will, melted by the Spirit of God, is plastic as never before. But to-morrow will come the time of cooling. Where is your will to be then? Will it be found where it was before, crooked and useless? Must the Holy Spirit of God lay it aside,

grieving that He cannot use it for the evangelization of the world? Or now, melted by the Spirit of God, will you bend into line with His purpose? Your choice affects the fulfillment of our watchword. Matters of eternity are at stake. Pray then St. Augustine's prayer: "O Lord, grant that I may never seek to bend the straight to the crooked, that is, Thy will to mine, but that I may ever bend the crooked to the straight, that is, my will to Thine; that Thy will may be done and Thy kingdom come."

But with some of you it is not the struggle of an iron will. You are amongst the weak-willed, amongst those who have a constitutional inability to come to any decision whatever. God grant that for you, as for some of us, decision for the mission-field or the acceptance of any other purpose of God may break the back of that bad habit and remove the curse of a ruinous indecision. With this hammer before you [lifting William Carey's cobbler hammer used as a gavel in closing the convention] teaching you what a man may be who has solemnly and earnestly taken upon him the Divine purpose, let the hammer of the Spirit of God drive in the nail of your life in its appointed place.

Are you afraid your resolution will fail, and there return the old agony of indecision? Cast yourself on the grace and might of Jesus Christ and take this as your motto: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." He can keep a purpose, no less than anything else that we may commit to Him. Are you still afraid? Look at the Revised Version marginal reading of that verse: "I know whom I have believed and am persuaded that He is able to keep that which He has committed unto me against that day." With the double thought of God's purpose given into your charge and rendered back to Him for His keeping, take that purpose upon you, and go forth to be what He will make you and both to will and to work of His good pleasure.

Some of us shrink from decision, lest our own weakness and sinfulness should make us fail. Let us see to it lest we hinder the remedy, through hesitation or disobedience. Those apostles who tarried in Jerusalem waiting for power from on high did not wait for the filling of the Holy Spirit before they formed their life purpose. They had formed their purpose, accepted their commission, and they went forth because of that acceptance to be endued with power. No general will equip for the war stragglers or free-lances, but only those soldiers who are called and chosen, and faithful. God will not fit us for His war until we have without reservation accepted His will. If we want to go forth with Jesus Christ

conquering and to conquer we must yield to God our will and our want of will alike and learn from our Master to say, "My meat is to do the will of Him that sent me and to finish His work."

Mr. Mott: Mr. Robert R. Gailey, one of our traveling secretaries, needs no introduction to any audience of students. We hate to hear him say good-by. He is going to start from Cleveland to China to-morrow or the next day.

THE SUPREMACY OF OUR PURPOSE

MR. ROBERT R. GAILEY

I have always believed in the Providence of God. I have always believed in the divine call of God to sonship and to service. But I believe in the special providence of God, and I count it as a special providence of God that I am permitted to attend this great convention just upon the eve of my departure to the great land of China. I have attended one convention of the Student Volunteer Movement, but I must confess that this one has meant something far more to me than the one at Detroit. It has a far different perspective. Four years ago the field to which I had given my life and work seemed quite distant. To-night it is at the door. And as I have sat here from time to time and heard these thousand voices singing the praises of God, the living and true God, I could not help but think of the millions in China that know not how to sing the praises of Jehovah, God. And as I have seen your eager faces looking up to the servants of God, giving to us His blessed Word, I could not help but think of the darkened masses in China that are starving for the Word of Life.

And now the time has come for the hopes and prayers of years to be realized. The 23d of next month I sail from San Francisco for China, and about the 1st of May, if God will, I expect to reach Tien-Tsin, where my work will be among the college students of Tien-Tsin, taking up the work of Mr. Lyon. And you can somewhat appreciate, I am sure, my feelings as that cablegram was read to-night, "China needs you." That meant me, and it means you, my fellow-volunteers.

And now, just one word about our purpose. I hardly think I need emphasize it, after what we have just listened to. But, oh, fellow-volunteers, you know we have got to fight for the realization of that purpose. As you go into the theological seminary or into the medical school, or as you go and teach next year, after graduating from college, there will be a thousand and one temptations to give up that purpose. I say, inscribe it high over all, and let every plan and every ambition and every desire be formed under that purpose, which has been made

through the wisdom and the guidance of the Spirit of God, that, if God permit, we will become foreign missionaries. And this last word, as we go, and as these purposes of ours are being realized, let us have a humble, earnest, childlike trust and confidence in Him who knoweth all things, even the end from the beginning.

Mr. Mott: Mr. Robert E. Lewis, who, as traveling secretary, has served this Movement with so much devotion and ability during the past two years, will now give us his farewell message.

FIXEDNESS OF PURPOSE

MR. ROBERT E. LEWIS

It has seemed to me as though this were a great reunion of a great family. And as hundreds of you have renewed the experiences that came to us as I have visited your colleges, and as I have sat here from day to day and looked upon your faces, and as we have here called up some problem which we have faced together, a problem which you have confronted and which you are resolving to solve, it must have called to your mind the fact that I have asked you to go, and that many of you have been led by the Spirit of God to say you would go.

But to-night I am profoundly thankful that I do not stand among you to receive your commiserations or ask for your sympathy or your pity. I feel as though it were the largest thing God could give any man to commission him for this service in the darker lands which are yearning for us and for others to come to them. The only thing that does fill me with any doubt—sometimes it has been overwhelming, at other times faith has gained the mastery—is this: I am willing to be on the skirmish line; I am going to take up the work in the central portion of China, among the students there; but I want to know that you who are in the rank and file of the army are not to be deserters. If we can feel, the few that go out ahead, that there is a unity of prayer, a unity of purpose to follow, that is all we can ask. Instead of saying "Go," I can say to-night, as never before, "Come." Not to follow me; I don't ask you to come to China; but come! yea, all of you whom He the King has commissioned, come, follow Him! He may lead you across the sea, across China, out across Persia, across India, across Africa, to America, to find your field of labor in the southland; but we say, "Come." Are you hesitant? Do you doubt the will of God? Go out on Commonwealth avenue in Boston, stand for a few minutes under those shade trees and look into the bronze face of that old hero who sits there day and night, and read the

watchword of his life: "My country the world, my countrymen all mankind." And they hated him. You look into his face and remember that they hitched halters about him, dragged him through Baltimore, would have dragged him through Boston. Then picture him standing in Faneuil Hall, the old cradle of liberty, to testify such depths of love, devotion and sacrifice as when he said, "I will not excuse, I will not equivocate, I will not retreat an inch, and I will be heard." Fellow-volunteers and fellow-students, if that determination is yours you will be heard; there will be no retreat in the evangelization of the world, and we will all come up to the skirmish line. Does any man hesitate, think himself too worthy for this battle? Christ says, and His are my last words, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." Will you come?

Mr. Mott: It is hard work saying good-by to these young men who have meant so much to many of us, and to none have they meant so much as to those of us who have been their co-workers. Mr. Brockman, who, through several years of unceasing and unselfish service, has left a permanent impress on the college life of America, will also give a farewell message.

THE JOY OF OUR PURPOSE

MR. F. S. BROCKMAN

For nine long years I have dreamed of this hour, and I had imagined that when I came to it my tongue would know a liberty which it never knew before, and that I could plead irresistibly for those lands which for all these days have held my heart. But I cannot. Ever since Mr. Mott told me to say something to-night it has been impossible for me to think of pleading. I feel very much as it seems to me I should if I were going to heaven to-night and had my very last word to say. And I feel that I must say something that is even more fundamental in my life, and more fundamental in yours, perhaps, than pleading with you to go to the foreign field.

I remember running upon this expression of Mr. Meyer's, and it has lived with me ever since, though I read it hurriedly in a paper: "The greatest field of undiscovered knowledge is God." It is not biology, it is not chemistry, it is not physics, it is not electricity—"the greatest field of undiscovered knowledge is God"; and that has made a missionary out of me. I remember that that passage was running through my mind one night, and I picked up my Bible and read once again those words I had read so many hundred times, "Our Father,"

and there came a revelation to me. Perhaps when we are all yonder it will seem very narrow and contracted, but that night it was like a flood of new light upon me when I saw God as my Father. And from that day to this there has been no America nor China nor Asia to me; there has been no Chinaman or African or Anglo-Saxon to me. I remember the next day catching sight of a little gamin upon the street, and he showed signs of weakness and of orphanage, and my heart went out to him with a feeling of brotherhood that I had never known before.

It was days afterward that there came to me a revelation of God as love, as love. I don't think I have ever hated an enemy, fellow-students, since then. And oh, it overpowers one, how it softens one, how it makes one feel tender! And it is no sacrifice—I hate the thought of the word—to think of going to those for whom God has put such an unquenchable love in one's heart, either to those in China or in India. I feel my heartstrings drawing me over; and it seems to me, if I could put the pulse-beat of my heart beside that of some dear one who does not know of that boundless love, that I should rather be in the center of Asia than in heaven to-night. Oh, the boundless love, the boundless love, of our God! Let us not worry about going back home and being so tremendously intense. Let us not worry ourselves by asking, "Am I tremendously enthused?" Let us not worry ourselves about whether we have the energy of the flesh, but let us ask in the stillness of His presence, has He baptized us with that magic power of loving? We will be sure to be pulled by cords that we cannot resist to those who need us most, if our hearts are with them.

And then, it was later still, when darkness came upon my path more deep than ever before, that there came a richer meaning still, perhaps, of God's Fatherhood—that of His willingness to take care of me and to sustain me, and to guide me out into those places whither He would have me go, whatever man might have to say. I think it is not betraying confidence, and it is not presumptuous in a testimony meeting like this, to say that I stand before you without having any idea about where my support is to come from. And yet I am perfectly sure that I am going. I cannot think that my Father should say go, and then that He should not sustain this body when He sustains the soul. It cannot be different with any of us; let us not be disturbed; He is our Father.

And now, this parting message, which, until we meet yonder, shall be the last to the most of you that I can ever say. Let us study to know Him. Throughout all the boundless years of eternity we shall learn many things; we shall understand about the problems of foreign

missions, and we shall know all nations; but it will be the great joy of heaven to report each morning what new thing we have learned of the beauty of our Lord.

WHAT OF THE WAR ?

MR. JOHN R. MOTT

As we come to the closing moments I am reminded that on the opening night reference was made to this convention as a council of war. As a council of war it has been a remarkable success. The great question now is, What of the war? If the war proves to be as successful as the council of war has been, the Third International Convention of the Student Volunteer Movement will mark an epoch in the sublime enterprise of evangelizing the world and making the Kingdom of our God co-extensive with all the kingdoms of this world.

You ask me, Where is the war? To-morrow morning we shall fling out the battle line through all the length and breadth of the United States and Canada, and within a few months, as the testimonies here to-night have shown, it will be extended to the very ends of the earth. Where is the war? It is in the Turkish Empire—a war against violence and bigotry and sensuality. It is in the vast continent of Africa—a war against cruelty, slavery and the densest superstition. It is in Japan—a conflict against impurity, materialism and skepticism. It is in China, with her multitudinous inhabitants—a war against avarice, pride and dishonesty, against misrule, against the enslavement and debasement of nearly two hundred millions of women. It is in South America—a strife against ignorance, against blinding and blighting superstition, against gambling and gross immorality. It is in India, that great continent in itself—a war against caste, against conditions enforcing grinding poverty, against false religious faiths, against child widowhood and the degradation of woman. Yes, it is an awful conflict, involving the temporal and spiritual welfare of two-thirds of the human race. It is indeed a conflict “not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.” To win these battles abroad we must press the war here at home in these so-called Christian lands—a war against prejudice concerning the cause of world-wide missions, against ignorance about the great work of God among the races of mankind, against the selfishness that spends seven hundred times more upon itself than is given to extend

Christ's kingdom to less favored lands, against the lack of heroic and self-denying enterprise among Christians, against unbelief in the face of the most splendid opportunities which ever confronted the Church.

Yes, there is another battleground, and the battle must be won on that field, or we are doomed to defeat back in the colleges, in our towns and cities, and at the front in far-off mission lands. That field is our own hearts, and the war is against pride, against hypocrisy, against selfishness, against slothfulness and irresolution, against prayerlessness, against disobedience to heavenly visions and voices, against attempting to fight in the energy of the flesh rather than in the power of the Spirit of God. If we can win the battle in our own hearts we shall have victory on all other fields. The secret of triumph here consists in taking one day at a time. Let us adopt as a practical thing the words which Wesley placed on the flyleaf of his Bible, "Live to-day." If we would live and fight to-day, triumphantly we must, at the very beginning of the day, put on the whole armor of God. Let us, therefore, not forget the practical significance of the morning watch. If all of us remember the example of Christ after that busy Sabbath, and keep the morning watch to-morrow as we turn our faces from Cleveland, it will be much easier to observe it the next morning. Thus, morning by morning let us go forth to the day's conflict in vital union with the Lord Jesus Christ. The inevitable result will be that His mighty Spirit will continue to surge into and through these hearts of ours, the colleges of this continent will be shaken, the ends of the earth shall see the salvation of our God.



South America, Mexico and Other Papal Lands

- Some Representative Fields: Mexico, Colombia, Brazil
- The Religious Condition of the People of South America
- The Present Condition of Missionary Work
- Peculiar Difficulties and Special Problems
- Advice to Intending Missionaries
- The Needs of Italy
- Bolivia and Peru
- Impressive Needs of South America and Mexico
- The Missionary Force in Colombia
- Claims of South America Upon the Christians of North America
- An Appeal for South America



MEXICO

REV. WILLIAM WALLACE, OF MEXICO

I remember one day when Mr. Miller, a missionary comrade of mine, and I were toiling up a mountain trail on horseback, he said, "Wallace, it is very curious; but I remember when I was at home I used to hear prayers offered for China, and India, and Africa, and the isles of the sea, but I never heard prayer offered for Mexico until they prayed for it in my church when I had my farewell meeting." I think it is the strange inconsistency of human nature which leads us to ignore the cook that serves in our own house, or the next-door neighbor with whom we have perhaps had bad business dealings, and which makes it unpleasant to try and talk with him on matters of religion. But it is a lamentable fact that we are careless of the religious destiny of the sixteen republics in the south, which constitute a population of 116,000,000, all speaking the Spanish language, the future of whose religious destiny is committed to our care—in view of the fact that the European powers observe the Monroe doctrine in this regard with a careful exactness, the societies having handed the care of these countries into the hands of the American republic.

Mexico is our immediate next-door neighbor to the south, separated only by the Rio Grande river. Within the last fifteen years it has been bound to us closer than ever by the lines of railroad built by American capital—fifteen thousand miles of railroad connecting us commercially and industrially. The fact that hundreds and thousands of our own countrymen are going down to take a hand in the industrial work in Mexico stares us in the face. Shall we not have a part in the work of her spiritual regeneration, too? As may be seen by the map, geological ages have fashioned her into the form of a cornucopia, and the mouth of this horn opens widely toward our own country for eighteen hundred miles along the Rio Grande, as it were, entreating that it may be filled, not only with the energy and enterprise and brains of her own Anglo-Saxon neighbors, but also with truth and righteousness. It covers an area equal to all of our own country east of the Mississippi, and it has no rival in any equal stretch of territory as to animal and vegetable life.

Now with regard to the population: It is made up of some four or five millions of pure-blooded Indians, one or two millions of

Spanish and six to seven millions creoles, the bulk of the population being the mixed descendants of Indians and Spaniards, who have intermarried. Now, by "Indian" you must not think of the Sioux or Apaches of the United States. The old nomadic tribes have disappeared before the face of the white man, and their place has been taken by the old Aztec and other Indian tribes, which resemble very much more the hill tribes of India in the Old World than they do our own North American Indians. When Cortes came over they easily yielded themselves to the conquest of the Spaniards, as the hill tribes have yielded themselves to Mohammedan supremacy. For two years I had the pleasure of working among these pure-blooded Indians in the most southern state. I found them hospitable, kind, and at the same time filthy, lazy, and superstitious. But I found a great deal of liberality and a warm welcome to the ideas of the gospel.

Now with regard to the character of the people: They are as Oriental in type, in thought, and in habits as the Orientals themselves. It is true they have a veneer of European civilization; but underneath this veneer, on studying the people and becoming better acquainted with them, we find that they are genuine Asiatics. They have some of the fatalism, the same tendency for speculation on the unpractical side of life and religion, the same opposition to the building up of industries, the same traditionalism and respect for the usages of antiquity. The language spoken is the Spanish, which is universally used by the Indian tribes; so that the missionary's first business is to learn the Spanish language. He is expected to carry on his correspondence, his preaching, and his personal work in that language. But it does not give room for the spontaneity that our language does. I think that is partly due to the religion, which is traditional; and just as in their life all spontaneity and originality are crushed out, so in the language of the people the same thing has taken place. The first centuries of Spanish rule crushed out the life of the people; and then, even after the independence of Mexico was proclaimed, they remained under the tyranny of a monopoly which has crushed out all freedom, spontaneity and originality of thought. One of the great triumphs of the gospel has been seen in the frankness, simplicity, straightforwardness and original power which is being developed among the evangelical Christians of Mexico. I may say incidentally, as a Presbyterian, that I think the Presbyterian organizations are developing self-governing communities, which will largely solve the question of the future government of the Mexicans. I will be glad to answer any questions that any of you may desire to ask about the country.

Q. What is the climate of Mexico? A. It varies. Down in the tropics it is hot, with a great deal of malaria. In the mountain ranges it is colder.

Q. What sort of roads are there? A. They are very much like our prairie roads; bicyclists have gone from El Paso to Mexico City.

Q. Is there any work for an engineer in that country? A. There is a great deal of engineering to be done in connection with the railroads. There is a fine school for engineers in Mexico. Most of the land surveying is done by the Mexicans themselves.

Q. What are the principal products? A. Hides, silver (which is mined in large quantities), coffee (which is increasing in value) and vanilla. In Yucatan the principal product is hemp fiber.

COLOMBIA

MISS FLORENCE E. SMITH, OF COLOMBIA

Colombia occupies the extreme northwestern corner of South America. It is three times larger than Japan, with a population of 4,200,000, who are scattered up and down the River Cauca very thickly, and in some half a dozen large cities. It is a beautiful land.

The river is a very fine stream, which would be equal to the Mississippi if properly cared for. What we need is American brains and American energy. There are many Germans and other foreigners in business there. Panama is quite a commercial city. Ships land there from nearly every country on the globe.

As for the people, they are what they are simply from the power, not only ecclesiastical, but civil, that has ruled them for four hundred years. It is called the Republic of Colombia, but really it is a military despotism, and one party is up and the other down, according as they can get money and arms enough to excite a revolution, which comes every few years; the Conservative party standing for the Romanist religion, and the Liberal party for freedom of thought, public education, advancement and enlightenment. It is unnecessary to say that the Liberal party is generally down. For four hundred years the Romanist religion has had an opportunity to see what it can do, and if you want to see what it can do when it is untrammelled just come down to South America. The people are very illiterate and the children are growing up without any advantages whatever, running wild in the streets. The vice is such that it cannot be named. It stalks through the streets in broad daylight, and is not only winked at, but allowed by priests and by those

who should stand for what is pure and true; and thus it comes about that morality is almost an unknown quantity there; not that the people are naturally vicious, but they are what they have been taught.

Many people say: "Why do you send missionaries to Roman Catholic countries? They already have the gospel." That is very true; they have a little light, but the truth is coated over by superstition so thickly that they cannot get down to the saving truth, and it has no effect whatever upon their lives. They will lie, and steal, and cheat, and do anything that comes in their nature to do with perfect freedom, and never think that there is anything in the religion of Jesus Christ to make their lives any way different. They are a very accessible people, kindly and courteous, responsive to the slightest kindness, and also perhaps equally so to indignity. The missionaries have free access there into the humbler homes. The people are not intellectual, but the children are bright and easily taught; and so we see what might be there if this bondage could be lifted. It is a beautiful country, beautifully situated, with a most attractive people, but under the bondage of slavery and corruption.

BRAZIL

REV. H. C. TUCKER, OF BRAZIL

Brazil has a territory of about 7,300,000 square miles, lying between 14 degrees north of the equator and about 55 degrees south of it. On the east, beginning with about 35 degrees west of Greenwich, it extends to about 82 degrees west. We find thus that the larger part of this great territory is between the equator and the tropic of Capricorn, giving us for the greater part a tropical climate, but not so objectionable as we sometimes think tropical climates are; for we find the great interior of South America—Brazil, Uruguay, Bolivia, Peru, etc.—is a very lofty land and has a most magnificent climate. The celebrated Humboldt, who traveled through the interior of Brazil, said that the climate was the most salubrious in the world. It has been my business to travel extensively over the greater part of Brazil, and I can say that the interior of South America presents a most delightful climate. The soil is fertile and the country well watered. We find that there are a great many large rivers, with a multitude of tributaries. Take, for example, the great Amazon with its tributaries. Ocean steamers from New York and Liverpool now go up this river for a thousand miles and smaller steamers go up two thousand miles farther. The La Plata steamers go up that river some two

thousand miles. We find a very extensive seacoast, beginning with Venezuela in the north and extending around Brazil and the Argentine Republic, and on to the States of Colombia, with a great many ports of entry in these ten republics in which large ocean steamers from New York and Liverpool are constantly entering and going up some of these large rivers.

Now with regard to the people of this region about which I am to speak particularly: My friend said that South America was settled by the Spaniards. I suppose he meant to speak in a general way. We find that Brazil was settled by the Portuguese, and that in South America the estimate of population is nearly 40,000,000, and of these about 17,000,000 are in Brazil; also that the Portuguese language is universally spoken in Brazil. All the rest of South America speak the Spanish. Who are these 40,000,000 who inhabit this country with its magnificent climate and well-watered, fertile soil? The Spanish and Portuguese predominate; but we find that there are large numbers of the aborigines. It is estimated that there are something like 5,000,000 of Indians who inhabit the great interior. You can take a map of Brazil or Bolivia and you will find that the best maps have large sections marked on them as unexplored. Hence it is impossible to say just how many Indians there are, but in the great interior there are something like 4,000,000 or 5,000,000. Then in certain parts there is a large population of Africans, and there are large German, Italian and other colonies. There is also a large number of British subjects who have gone into this country, especially along the coast and wherever there are railroads. Then a great many Americans have gone, particularly into the Argentine, seeking fortunes.

Brazil is equal in territory to the United States, not including Alaska. There are a few railroads extending from the seacoast. There is nothing like a *system* of railroads anywhere, but there are a number of roads built from these important seaport towns, such as Rio de Janeiro and Buenos Ayres. Of course, along with the extension of these railroads there is an increase of emigration moving out toward the great interior of Brazil, not only of people who live on the seacoast, but there is a large European emigration as well. Recent statistics show that sometimes as many as one hundred thousand emigrants have entered one state of Brazil within one year. And so from several of those overcrowded European countries large numbers of emigrants are pouring into South America. With such a territory and such a climate and such soil, South America is destined to become the home of a large population, and I doubt not, with the upturning that is going on in the east now, that large

numbers from China and Japan and other great countries are going to pour into this great continent of South America. We have these means of access around the coast, and then, when we leave the railroads and these steamships that ply around the coasts and the river steamers, we must depend upon the famous little mule and on our feet, and sometimes on the canoe on some river. So there is abundant means of access for the missionary through all parts of South America; and, as you will hear from others, there is abundant need of their coming. These 40,000,000 of people are as black morally as that map on the wall. I can testify from experience and observation of eleven years that, while they may have some truth, yet that truth is much obscured and they are without the joy, without the knowledge, without the glory of salvation. They know nothing of the real way of life and have no more hope, no clearer conception of their future destiny, than those we hear of in China and Japan and India.

Q. Is there any call for medical work among the Indians in particular? A. Not particularly among the Indians, but there are some medical missionaries. One of the most successful missionaries says that medical science is a great help to him.

Q. What kind of schools and colleges are there? A. They are very deficient, but are making advance, especially in Argentine and in certain parts of Brazil and Chili. The schools for the most part are all of an inferior order.

Q. What are the opportunities for teaching in the schools? A. They are abundant, and they are a very valuable agency in the evangelization of the country. The statistics of Brazil show that only about 15 per cent of the population have any knowledge of letters whatever.

Q. Are there state schools in Brazil? A. Yes.

Q. Are any missionaries teaching in these schools? A. No; but some of the schools of the Mission Boards have furnished valuable teachers to the state schools.

THE RELIGIOUS CONDITION OF THE PEOPLE OF SOUTH AMERICA

MR. GEORGE F. LENINGTON, OF BRAZIL

I am sure that what you, my friends, came here for was not altogether to know about the physical condition of South America. Before I went to Brazil, about five years ago, a professor said to me just after I had graduated: "Why do you go to Brazil? Have not they the Roman Catholic Church there? Do not they partake of the Lord's Supper? Have not they God's Word in their hands?"

Do not they believe in Jesus Christ as we do here?" No. They have the church there; they have an institution that professes to be founded on the Word of God, but the people do not know Jesus, the Master. I might tell you about their processions, and candles, and institutions of one kind and another, but I will confine myself to three things that are direct institutions of the Roman Catholic Church, and let you judge for yourselves why we ought to send missionaries to South America; because I am sure all these representatives of the other countries will admit and agree that these conditions prevail, not only in Brazil, but in all the South American republics and also in Mexico.

First, people are not allowed the Word of God. A member of the Roman Catholic Church is ordered by his church not to open the Bible. If it is found in his hands it is taken away from him, and he is told that it is the book of the devil; that what he is to know about the truths there must come to him through his spiritual advisers and teachers. You say that belongs to the Middle Ages. Go to South America and see it there now for yourselves. Go down there and stand in Parana and see the priest meet a colporteur with the Word of God and watch what he will do. One of the priests took the Bible from the hands of a colporteur and threw it into the street, and told him if he did not leave town he would have him arrested at once. I remember my father some years ago was the instrument of saving the life of an Italian colporteur who was selling the Word of God. And if it had not been that he was an Italian and had his passport it would have been impossible to save his life. They have not the Bible and are not allowed to see it.

Second, they do not believe as we do in any spiritual religion. They have not anything of that sort there. You go into their churches. Very few have any seats at all. They never listen to sermons; they have not any such things. I remember that, during three years' stay in one of the largest cities, where there is a cathedral, there were only three sermons preached in that cathedral during that time, and so extraordinary was this event that it was published in all the newspapers. The people worship idols in every sense of the word. I wish I had time to tell you about the idolatry, but my time is very short.

They have what is called "The Good Jesus." It is a large image, life size, and the strange thing about this image is that every year his hair grows, and at the annual feast this year it was cut off by the priests, wrapped up in silver and gold paper and sold to the people to be taken home, in order that they may be freed from sin, kept from disease and preserved in every way from harm and in-

jury. One of my old school teachers one day happened to be spending a few hours in this town, and, along with two or three others, she entered the church, and by paying a little fee to the sexton they gained admission to a hall in the rear of the church, where they found a little staircase against the wall. On going up the stairs this lady noticed a number of threads on the steps, and when she got to the top of the stairs there was a little trap door which opened just back of the head of this image. Taking hold of the head she felt it carefully, and then she picked up a little box on which she found the trade-mark of one of our great silk manufacturers of this country, and the hair she had pulled out of the image's head was silk! Year after year there are thousands and tens of thousands who pray that this image may take away their sins, and they pay the money for that silk to take sin out of their souls.

One more case. There is an image called "Our Lady of the Apparition." A great many years ago a planter planted some grain, and he ordered one of his darkies to make a scarecrow and set it up in the field of grain. The man carved out a woman's face and put it up to scare away the crows. The rains soon after swept the image away, and it was carried some distance down the stream. Another negro found the image lying on the ground and he took it to the parish priest, who said he must build a chapel for it. "It is Our Lady Herself, who has come down from heaven," he said. To-day the jewels and gold on that image which was formerly a scarecrow are said to be worth \$150,000. There are from 75,000 to 100,000 pilgrims every year coming to that large church and shrine, in order that the block of wood may take away their sorrow and suffering.

Third, I would mention the error they entertain of trying to save themselves by their works and not by faith in the only Savior. Let me illustrate it by just one incident. Some time ago a missionary had been traveling all day, and, getting off his horse in the evening, he was met by a man who said there was a girl in that town who was dying and she wanted to see him. He came to a very nicely built house, and going in a door off the hall was opened and he heard the shrieks of the poor girl inside calling out, "I am dying, I am dying, and it is all dark there." He went over to the bedside, where lay a young woman of about twenty, evidently near her end. He went up to her and she caught his hand feverishly and said: "Oh, I have sent for you because I am dying; there is nothing out yonder for me, and I cannot, I cannot die." Then she told him in her hurried way how she had sent candles to every church in Brazil that the saints might save her soul. She had gone on her bare hands

over roads for miles. She had built a chapel, and had given money to every charity she knew of to save her soul. She had done everything she could think of to take away her sin, but still she was left without peace, dying, and all dark before her. Next day the missionary went again, and so four times, each time setting forth the simple gospel of salvation by faith, and still it seemed as if the poor girl, though getting weaker and weaker, was more and more terrified at the thought of death. But at his last visit, as soon as he entered her room, she said: "It is all light now, it is all light now; I am only going home." With such instances as these before us, do we think there is any reason why we should send missionaries to South America?

THE PRESENT CONDITION OF MISSIONARY WORK IN SOUTH AMERICA AND MEXICO

MR. MYRON A. CLARK, OF BRAZIL

I shall present you a few facts about Brazil and Mexico especially, which are two of our largest fields of labor, and the only fields to which I had access and about which I can give exact figures.

There are in Brazil to-day eight missionary societies at work, which are represented by about 50 missionaries and 120 foreign workers all told, including lady teachers. There are about 50 native workers, thus giving altogether about one worker to 80,000 or 100,000 of the population. Missionary work has been carried on in the country for some 35 years; and, as a result, among these 16,000,000 people there are to-day about 8,000 church members, which is only another striking illustration of the meagerness of the definite results in additions to church membership of missionary work in papal lands as compared with pagan lands.

I shall now mention one after another of the different churches and their work in Brazil. The Presbyterian Church has organized an independent synod in Brazil, so that we hold that in Brazil we are even further advanced than in this country in the matter of church unity. This synod maintains a Home Missionary Board, has a large number of self-sustaining missionary workers, pays to the native pastor in Rio \$1,200.00 in gold as his salary, all raised on the field. There is also a theological seminary for the training of young men for the native ministry, a large part of the support of which comes from the native churches. As a result of home mission and other work carried on, there has been raised annually in the Presbyterian Church during the past three or four years not less than

\$20,000.00 to \$25,000.00 in American gold. The Methodist Church is represented in Brazil through its southern branch only. They have also their mission conference organized, visited every two years by a bishop of the Church in this country. They have also their Home Mission Board and their theological seminary, largely supported by the native Church. The contributions to the Methodist Church in Brazil would average about \$10,000.00 in American gold. The Baptist Church, represented by the Southern Baptist Church in this country, has a large and growing work in the north. The Episcopal Church has also a large and growing and strong work in the southernmost state of Brazil. I am not familiar with the figures, but they are supporting some five missionaries from this country. The American Bible Society is also doing a strong and important work in Brazil. The beginnings of the work in many parts are due to them. They have ten colporteurs. The British and Foreign Bible Society is also working there. There are no Christian Endeavor Societies in Brazil. The Y. M. C. A. is organized there, one Association carrying on a good work in the capital city, Rio de Janeiro, with about 150 members, a building having been recently erected at a cost of \$40,000.00, which was opened for the watchnight prayer service this year. The work of this Association is entirely among the native young men of Brazil.

In Mexico there are twelve denominations at work, represented by 70 missionaries, 185 foreign workers, including lady teachers, and 540 native workers. It is said that they have a far larger development in Mexico than in Brazil. The work has been carried on for 25 years, and there are some 600 congregations and 16,000 church members. The American Bible Society has some 30 colporteurs, and has also, out in that country, done a great amount of pioneer work by the diffusion of the Word of God away up in the interior. Christian Endeavor Societies have been organized in Mexico. There are 100 senior societies and 35 junior. Two national conventions have been held, at the last of which there were 170 delegates from different parts of Mexico. It is a striking thing in the history of missionary work in Mexico that a large missionary conference on the work of the Holy Spirit was lately held where Mr. Moody was present and presided, and which was productive of blessed spiritual results.

In regard to both of these countries, it may be stated in brief, that we have passed from what might be called the epoch of controversy and have gotten to the epoch of the presentation of simple gospel truths to the people, depending entirely on the work of the Holy Spirit, rather than combating errors of Romanism. I think, to

a very large degree, there is manifest in these countries also a beautiful spirit of harmony and unity among the different churches.

In closing, let me give one or two instances as to present methods of carrying on mission work and the results. We often hear the question: "Does missionary work pay in Roman Catholic countries that already have a Christian Church? Is there any need for the presentation of the gospel to this people, and are there definite results?" Some two years ago it was my privilege to travel in Parana, in Brazil. On the outskirts of the city we saw a small brick shrine, such as can be found in all parts of South America along the roads, erected for the worship of some image or of the Virgin Mary, with all the appurtenances of image or idol worship. That shrine seemed to be different from others, and as we came close to the structure we saw, painted upon the doorpost, these words: "Come and see"—a strong gospel invitation. Entering through the door, instead of seeing an image of one of the saints, we saw painted all over the walls of that shrine gospel messages, such as John 3:16, the two commandments which refer especially to image worship and "The blood of Jesus Christ cleanseth from all sin." Being wonderfully impressed, we inquired the history of the place. We were told that that shrine had been built years ago by a planter in payment of vows which he had made to his patron saint, but in latter years he had become impressed with the truth and had begun to investigate; had been visited by the missionaries; had been led to attend again and again missionary services, and had been gradually brought to the point where almost unconsciously he prepared himself for presentation as a candidate for membership in the native Church. One of his first acts after his conversion was the utter destruction of the image in that place and all the things that belong to the image worship, and the remodeling of that little shrine, so that, for some three or four years now, it has stood there as a strong testimony to the power of the gospel and as a speaking testimony to hundreds of weary travelers. This is one instance of the definite results of missionary work.

PECULIAR DIFFICULTIES AND SPECIAL PROBLEMS OF THE SOUTH AMERICAN FIELD

REV. JAMES B. RODGERS, OF BRAZIL

The work in South America opened in very unfortunate circumstances and I doubt whether any person in this room knows just how that was. Do you know where, for the first time, the gospel was preached according to the reformed faith in this new world? Was it at Plymouth, when the pilgrims landed? No, indeed. For fifty or

sixty years before that time a colony of French Protestants established themselves on a small island in the Bay of Rio and so commenced the work in 1555. Before North America was settled at all they founded in Brazil a colony of New Friends, where there would be perfect liberty of worship and where a man might follow the dictates of his own conscience in the worship of God. Through the treachery of their leader one of these young ministers was tried for heresy and hung in the City of Rio, and although there is no physical or human connection between that and our present work, there is a spiritual connection.

When Henry Martyn went to India he touched at Brazil, where he worked for two years, discussing with the friars and priests, and when he left his biographer says of him: "Thus Henry Martyn took possession of South America for Christ." Henry Martyn said: "Crosses I see everywhere in abundance, but when will the gospel of the truth of Christ be preached in this land?" David Livingstone touched at Rio on his way to Africa, and he said: "When will the Divine law dispel the darkness in this beautiful empire?" What is true of Brazil is true of this whole Southern Continent.

What are the difficulties? I remember hearing a missionary once say that the first was himself and the next was his friends, his fellow-workers, and the third was the heathen world; and I think we might interject here the native Christians, for what Paul calls "the care of the churches" is sometimes a heavier burden than persecution. You will find, young men, you who are thinking about going out, that the greatest difficulty you will have to bear is that of your own spiritual life. There are no difficulties special to Brazil; I think sin is the same everywhere, and although it crops out in different ways in different countries, it is the same "evil heart of unbelief." But I will try and point out some special and distinctive difficulties of the South American field.

Mr. Wallace tells me that in Mexico one of the great difficulties they have is a prejudiced and suspicious mind on the part of the people as to what the ultimate aim of missionary work is. They say: "The United States conquered us in 1847 and now they are trying to work the same game, but with peaceable means, and these missionaries are here to conquer the country for the greater American Republic." We have nothing of that kind in South America, but there is suspicion and there are a great many queries as to what you are there for. They cannot understand the motive that would take us to South America. Not that they think we are not sacrificing ourselves at all, but they do not know why we should do so. "Are you paid by the government?" they ask.

The low moral tone that exists among the people due to absence of moral teaching by the Roman Catholic Church is one of the difficulties that is to be lifted. I cannot tell you particulars about these things. Immorality exists everywhere. But you all know that in laboring with people whose morality is very low the great difficulty is to get them to give up their idols and make them realize that there is something better than their own state of mind. The chief difficulty is this—that the idea of any connection between religion and daily life is utterly foreign to the thought of the people. It is a kind of a kodak camera religion—"you press the button and I will do the rest" system. It is a system that says: "If you just attend to your prayers all your religion and your soul's salvation and your spiritual welfare is attended to for all time." Let me give you one or two instances. For example, I was talking one day with one of our Protestant members and he said he had been scolding one of his neighbors. I said: "Do you not know any better than that? The way you talked to that man was not at all Christian." He replied: "But do you expect me to be another Jesus Christ?" He did not have the least idea that his belief in the Lord Jesus Christ had anything to do with his daily life—at least, not so far as to make him long to be like Jesus Christ. The idea is that if a man will attend mass and confession and do the other things required by the church his life will be all that it should be. This is shown by the character of the priests in Brazil.

The priests are, most of them, immoral men. Their immorality does not seem to affect their priestly character in preaching. One night I went to the hotel, and, strolling into the dining room, found a group of young Brazilians discussing politics and among them the village priest. When the discussion was over they turned to him and said: "Oh! yes; we know about you; you are a priest in the pulpit, but when you are out among us you are just the same as the rest of us." His predecessor was a gambler and the people never thought for an instant of driving him out of the town. But a little while before that incident, this man had had a row with some women in his church about the opening of a chapel in his town, and they could not get the keys. It was a question of the administration of the management; they drove him out of the town, and he never dared to show his face in the town again. And so it is all through the country; except where there is a flagrant abuse, the priest never is touched, nor is his influence diminished in the least by his immorality. But if he gets into a row by political party spirit and misconduct, he has to leave at once.

The difficulty that bothers us most, however, is that of the ten commandments. You may be surprised; but if we could only get rid of the ten commandments, we could build up a Protestant Church

that would be the glory of the land. The people are perfectly willing to build up a new system of thought; and they will assent to everything you say; but there is a stop when you get them right down to the point—"Do you believe in the Lord Jesus Christ enough to follow Him?" "Oh! that is an entirely different thing," they say. If it was not necessary to say that the Christian faith is a faith of working by love, we could build up a splendid church.

Now, what are the problems that face us, as far as the missionary work is concerned? I have spoken about the difficulties of reaching the people; now I will tell you something about the problems in connection with the building up of a church.

The difficulties, as far as self-support goes, are these: In Argentine the Methodist Episcopal Church has a strong mission. They are organized into a conference that includes the missionaries of Chili and Peru. In Peru we have a synod and conference, and the Baptist Church has a small council that meets annually. I think the work in the other states has not been advanced enough to get any organization. But we, in these Republics of Argentine and Uruguay and Brazil, have reached the third stage of work—not the stage of the introduction of the gospel, or of controversy, but the task of building and of training these churches up into the faith and the privileges of a Christian Church. The present question is that of organization. The first thing is self-support; and it has gone on very well in Brazil, we think. There is a slight tendency to lean rather heavily on the missions yet. But the native Church in Brazil has been much more ready to take up its self-support than we were ready to urge them. I think it was due to the unwisdom of one or two of us who were young on the field; but it happened that back some six or seven years ago the Church took action in connection with a minister who had been accused of some great wrong. The church he ministered to so thoroughly believed in his innocence in the matter that they said, "We will support our own minister;" and three churches in that neighborhood took up the support of three of their ministers and they kept it up. If we had only believed a little more in the capability and the willingness of the Brazilian Church, we would have accomplished more in the past. The Church's cry is—"Independence or death." This is the cry raised by the first Don Pedro and his friends. That does not mean that we are like the old Portuguese; but if a church does not stand for itself, it is going to die. In Mexico, Mr. Wallace tells me there has been a plan adopted by which the sliding scale is used, until in time the churches will support their own pastors. The home and foreign Mission Boards are working in Brazil in such a way that, I think, all our native missionaries will soon be supported by the churches themselves.

The next difficulty is the variety of complicated relations between the Church and the people themselves. The Roman Catholic idea is, and always has been, that power comes from above, and that the people must receive what those in authority over them may give them. If they do not like it, they can complain. And that is the reason why, in religious and in civil affairs, the people are ready to complain about their superiors. But when it comes to individual responsibility, it is entirely different. They cannot understand how each individual Christian has rights and responsibilities that rest on his own shoulders; and so the session and the pastor are in danger at times of becoming like a little pope, and the Presbyterian Church, or the conference, or the body which governs, is in danger of taking too much control. Well, of course, these questions can only be solved by time.

Again, the question of the relations between the native and foreign pastors is one that produces friction, unnecessarily so, I think. If we only treated each other as fellow-laborers in Christ Jesus, we would get along better. The truth of the matter is that it is only a lack of a little bit of Christian charity that has produced friction.

The last point is the question that is bothering us just at present, namely, What is the definite relation between the different parts of the work—the educational and the evangelistic? You know that, from the time Dr. Duff founded his college in India, this question has led to much discussion in every field where there have been schools. The school will become a pious Sunday school, religion without education; or education without religion; sometimes the school swings to one or the other extreme. Sometimes a school gets so big, so popular, so successful, that it cannot receive every one who wishes to come, and questions have arisen from that fact. One class of missionaries will say that only the Christian children ought to be educated. But you cannot make a distinction of that kind—for very often the Protestant boys are the worst—and fathers sometimes think that the very fact that they have been converted is a guaranty that all their seed will be holy, which of course is not so.

These are the problems, then—the problems that relate principally to organization and the training up of churches in these fields. The land of the southern cross, and the continent that surrounds it, look to this continent as the model. And so the churches in the South appeal to you, and to the churches that shall be influenced by you, for your continued help and sympathy. We believe that one of the proofs that the gospel is effectual is the fact that it has proved efficacious in these countries. And although they are still very dark, yet the light is shining brightly and will spread in due time all over this continent, our southern neighbor.

ADVICE TO INTENDING MISSIONARIES TO SOUTH AMERICA

REV. H. C. TUCKER, OF BRAZIL

Since there are so many things of interest to be spoken of on this occasion, I am going to occupy a very few minutes only to give some homely, practical advice to those who are intending to go to South America as missionaries.

In the first place, I would make this suggestion to any volunteers who are intending to go to South America—that you make a specialty of the study of the Latin language. Let that be the basis, since Portuguese and Spanish are based upon that language. If, in the colleges where you may be, there are opportunities to study Spanish or Portuguese, of course use every opportunity to obtain all the knowledge possible of these languages, or of the language of the part to which you are going.

Then, I would say, while you are waiting and preparing yourself, use every opportunity to acquaint yourself with the history of South America, or particularly of that republic to which you are going. Through your missionary Boards you may obtain information as to what books there are on these countries; so I need not speak of them. Apply to your own Mission Boards, and they will inform you as to what books may be had on the history of the Argentine Republic, or Brazil, or Chile, or the United States of Colombia, or any of these countries. Make a special study of the religious condition, or particularly of that system of religion that prevails over that great continent. There are other kindred religions, or systems of religion, however, which you may learn a great deal about, and prepare yourself for this work of displacing those erroneous ideas and systems surrounding the Christian religion. You must know what you have to contend with. There are different ways of displacing error, you know. One is the direct attack upon that error. I judge, from my experience and observation in South America, that it is a mistake to go there and begin at once a vigorous attack on the system of religion prevailing in that country. True, you ought to be thoroughly acquainted with it, and ready to answer every argument that may be produced; but, at the same time, when you begin to antagonize you at once arouse a man's opposition, and you have a war on your hands, with the result that you drive him from you. I would advise you to study carefully, and to cultivate that spirit of entering upon your work, to be as it should be in all the world first and foremost, Christ crucified, all the fullness of the gospel of the Lord Jesus Christ in its beauty and power, to drive out darkness, dispel these clouds and bring the people to the light and knowledge of the truth. You will have

other systems of error to fight, among the more educated and cultivated classes. There prevail in all these large cities forms of error, atheism, positivism and a great many kinds of isms. Prepare yourself for a good battle. The missionaries that go to South America have a stupendous work before them.

But let me just make this suggestion: Go to the field with the determination to first associate with the old missionaries and learn all you can from every one of them, and do not be in a hurry about the work. I have seen men go to South America, learn the language, and in a few months believe they were ready to preach. They thought they were going to revolutionize things, and save the whole continent in a short time. Do not be in too great a hurry, and do not make up your mind now that you are going to do the work quickly when you get there. Wait on the Lord, seek the mind of the Spirit and the counsel of your brethren already on the field.

Q. Is it wise or possible to encourage young people to go out there and take situations, with the view of giving their spare time to mission work? I ask that question in view of two applications I have received, one from a young woman who is a stenographer, occupying a good position in an office now, who is prepared to go at any time; another from a young farmer, who is prepared to pay his way out there and take a situation, with the view of giving all his spare time to mission work. Would you encourage such? A. By no means would I encourage any young man or young woman to go to South America seeking a position, under those circumstances, without first having correspondence with some missionary, or merchant, or business man or farmer, and have the position already secured before going.

Q. Are any qualifications peculiar to that country needed? A. I see no reason why a missionary requires, in that country, any qualifications peculiar or different from the qualifications needed for mission work in this or any other country.

Q. Can you tell us anything about mission work in Venezuela? A. The American Bible Society, the Presbyterian Board and others have missionaries there. The Christian Alliance also occupies the field.

Q. Is there any disease peculiar to that country? A. No; we have a great deal of yellow fever on the eastern and southern coast.

Q. Is Spanish the working language? A. Everywhere but in Brazil, where the Portuguese is mostly used.

Q. Is there any special advantage in being a medical missionary? A. Some are doing good work, but it is not so needed as in some of the oriental countries.

Q. Will the people receive the missionary gladly? A. Of course,

when we first go to a new place, curiosity brings everybody out to hear the preacher, and you have a large audience of curious spectators, and in a little while that crowd is gone, and only a few serious, earnest people remain to hear the gospel, and to be instructed more fully.

Q. What are the prospects for engineering work? A. A great deal is done in that line in connection with the building of these railways and factories, but in South America they have excellent engineering schools and prepare men for this work.

Q. Does the work in papal lands have a reactionary effect on the Church of Rome? Does it give up works and purify its teaching when the Protestant Church gets into activity? A. This is a matter not often brought to our attention. As a missionary, I would feel perfectly satisfied if I were certain that people had been converted within the Church of Rome, and for some reason did not care to leave it, and yet had learned to know Jesus Christ as their Savior. In Mexico I know of a number of persons of distinguished social position who, through the presence and work of our mission, have come to know the truth as it is presented in the gospel. I know personally two ladies, who are aunts of one of the governors of the state, as lovely Christian women as I have ever met. They read the Bible daily, subscribe to our Church paper, visit us, and we are glad to visit them; but they never come to our church, and say they do not see their way clear to leave the Mother Church and join one of the other churches—Baptist, Methodist, Presbyterian, or Congregational. Within the last fifteen years I suppose ten times as many sermons have been preached in Roman Catholic pulpits as before, and undoubtedly in their preaching they present a great many of the truths of the gospel that were never presented before. They are calling the attention of the people, too, to the observance of the Lord's Day. I picked up a tract recently which I took home and read, and found that it was an appeal to the people to honor the Lord's Day, and even went so far as to recommend the people to boycott those who kept their stores and other places of business open on the Lord's Day. That would never have occurred had not our missions been established. And so it is in regard to the morality of the people. Another point: American priests who come down into that country feel more sympathy with Protestant missionaries than with the priests of Mexico, because they have been brought up in the unity that has been dominated with evangelical ideas and literature, and of morality based on the gospel, and when they see the low, sensual plane on which the priests live they feel they are out of place. On the street cars and in other public places I have been approached by Roman Catholic priests who spoke of the ignorance and superstition and degradation which exist there.

There are scores of priests throughout South America who have not a copy of the Bible.

Q. What is the most neglected country? A. The countries of Ecuador and Bolivia.

THE NEED OF ITALY

MRS. JOHN HOPKINS

I have recently returned from a visit to Italy, where I gave the whole of my time (six months) to the study of Christian work in Italy. Nominally, Italy is a Christian country. With a population of 30,000,000, perhaps one-third of that number are devoted Catholics, and all that has been told you this afternoon of the degradation, the ignorance, the immorality and the difficulties of work in papal lands will hold good for Italy and for this people. Notwithstanding the fact that Rome is the center and shrine of the papacy, there is no country in Europe less papal than Italy. The great danger for Italy today is infidelity. The Italians are tired of bondage. They are sick of the Romish Church.

I think one of the best indications I can give you of the condition of Italy is something that Mr. John R. Mott told me. After he returned from his trip around the world I heard him speak of visiting the colleges of England and Scotland and France and Germany, where there are so many infidels in the universities, and going on into China and Japan and India, telling of the wonderful response that he met with there. I went to him afterwards and asked him a question, well knowing what the answer would be: "Mr. Mott, why did you leave out Italy? Why did you tell us nothing of the work among students in the universities of Italy?" "There was absolutely no opportunity to organize or to do one thing in the line of this work in Italy, nothing to work upon," he replied. No Christian students in these universities among the thousands of young men! Verily, it would look as if heathen India, China and Japan would enter the kingdom ahead of Christian Italy, from that one fact alone.

If you were to ask all the Italians the most important event in the history of their country during the last century, there would be but one answer—the birth of united Italy on the 20th of September, 1870, a day immortalized in the history of that country. In 1870, the same time of the year, another wonderful event occurred, and that was the birth of the Free Italian Church, now called the Evangelical Church of Italy, for which our society is laboring. It, with Italy, celebrated its twenty-fifth anniversary in September, 1895. It was a spontaneous movement; it worked out from within, in exactly the

same way that the unity of Italy was accomplished. It was the result, practically, of long years of faithful labor on the part of colporteurs distributing the Word of God as the country was opened up to them. Every pastor, every teacher, every colporteur, every evangelist is a native convert. The only English-speaking persons connected with the work are those who are responsible for the finances of the Church. This little Church is undenominational, though it has been called "Presbygational," because those two Boards are aiding now in Italy.

BOLIVIA AND PERU

REV. A. B. REEKIE, OF BOLIVIA

A brother asked the question, "Are all parts of the south open equally?" All parts are not open. There are two republics where public worship, excepting that of Romanism, is prohibited by law—Peru and Bolivia. A little more than a year ago liberty was practically granted in Ecuador. A year ago last July two missionaries went to Ecuador. A revolution was on at the time, and before it was through a change was made in the law which practically gave liberty. Our missionaries have gone to some provinces where the priests had been expelled, and they were protected in their work.

Now, in regard to Bolivia and Peru: In all Bolivia, as far as I know, there is only one saved soul today—a young woman who went there about six months ago, sent out by the Alliance of New York. The article in the Constitution, relating to religion, is this: "The State recognizes and maintains the Roman Catholic Apostolic religion, and prohibits any other public worship, except in colonial territories, where there will be toleration." A few years ago a violation of that was counted treason, and the penalty was death. It is not now so reckoned. Now the penalty is imprisonment or banishment. In Peru there are a large number of Chinese who have their pagan worship as public as they like, but the law says they must not. The people will gather around, but not a finger is raised to prevent it. If any man will go there and dare, in a public way, to preach the gospel, inside of an hour he will be in jail. The pagans can have their pagan worship as public as they like, but not we. Now, some will say, "If this is the case we need not talk about mission work in those countries. We will simply have to wait." You will notice that the only thing specified in the Constitution is "public worship." The question arises, "How much does that mean?" In Chili, when the law was the same, they said, "We mean religious processions on the street." The people of Peru have not been quite so liberal, and yet there are

meetings held in Peru today that are just as public as this, except that the chairman does not go around the city and invite the people personally. There was a case there of a man who was going through the country selling Bibles. This was not public worship. As he went around he invited the people upon whom he called to go to his rooms and he would tell them about Jesus Christ. The people went; he preached; was arrested; put in jail; was eight and a half months in jail to await his trial, and his health almost ruined, and he would have had no trial at all except that he was an Italian and the consul secured his trial. After three trials they finally decided this way: Since he invited the people personally the meeting was private and not public, and he did not violate the letter of the law, although he did the spirit.

IMPRESSIVE NEEDS OF SOUTH AMERICA AND MEXICO

REV. A. W. GREENMAN, OF ARGENTINE

It has been my fortune to be connected with the mission work of the Methodist Episcopal Church, and I have worked both in Mexico and South America, our field covering the southwestern part of the continent, from Brazil across to Peru, and also to have some knowledge of the work of our own Church and churches in Chili.

The first impressive feature, to my mind, would be the failure of Romanism. It seems to me that never before in the history of the world had any Church such an opportunity placed before her as the Roman Catholic Church had at the opening up of this western continent, and as she has had for nearly four hundred years since. It would be impossible, in this brief time, to tell you of the power and control that she has been able to exercise. The Spanish power controlled the commerce of the country. The Roman Catholic Church controlled educational matters, and virtually prohibited education in a large number of the states in South America. It is stated by some authors that for a long period in the history of those lands no books were allowed to be introduced into those lands except works of devotion regarding the Catholic Church, and then when you take into consideration that the Bible has been a sealed book in all these lands for all these years, is it a wonder that there is a most terrible blight existing over all these papal countries, that want of education, that immorality, that atheism and that materialism have found a most fertile soil for the growth of their terrible seed?

Then another thought would be this: That in all these papal lands there is to-day, among the intelligent, thinking population, a virtual falling away of Romanism. I do not mean to say that the

people leave the Church of Rome altogether, but you will find that there are very few men to be found in the Roman Catholic Churches at the hours of service—relatively few men. With regard to these papal lands to-day it seems to me that, in view of the educational opportunities that are given, the revival of learning and commerce, especially in South America and Mexico, those lands appeal to us as no other lands for the pure gospel.

THE MISSIONARY FORCE IN COLOMBIA

MISS FLORENCE E. SMITH, OF COLOMBIA

I think every missionary to papal lands will agree that the only hope for the papal countries is the Word of God. And so when the American Bible Society a year ago entered Colombia there was a hearty "Praise the Lord" went up from our hearts. I wish I had time to tell you of a priest who was converted from reading one of our hymn books, and who is to-day working in Venezuela. There are only four men missionaries in Colombia—a million people for each. Two are located in Bogota, the capital; and one man, with his wife, is holding the fort in another station. Three of us are trying to hold the fort in Barranquilla. We need men that are men; men with intellect, who can meet this rising infidelity; men that can learn the language and command the admiration of those Spanish people. We need young women to go up the river and establish schools where there is not a single witness for the Lord Jesus Christ. I wish I could tell you of the boarding schools and the grand work that is being done there. We need music there, for they are a musical people. Get your home society or church to send you out, or raise the money and send yourself out.

QUESTIONS

Q. What is the cost of living in Colombia? A. One can live there very cheaply. The salary that the Presbyterian Board pays its unmarried missionaries is \$500. One could live, I think, with \$300, but we find ample use for the other \$200 in extending the work that ought to be extended by the Christians at home.

Q. What is the cost of getting there? A. Seventy-five dollars from New York city.

CLAIMS OF SOUTH AMERICA UPON THE CHRISTIANS OF NORTH AMERICA

REV. J. MCP. SCOTT

I am sorry I cannot speak to you as the others have spoken, as one who has seen that country; but I speak to you as one who is interested in the work and a member of the Council of the South American Evangelical Mission, an organization that was founded in Toronto, and now exists for the evangelization of South America, contributing so far as we can to send the gospel to that country. I would like to tell you, as a note of encouragement, of a very remarkable interest that exists now in Great Britain and that exists in New Zealand and in South Australia in connection with the work in South America. The hand of God is manifest these latter days in the remarkable interest that is being manifested now in the work. I am glad to announce that a Prayer Union has been organized in Toronto for the purpose of securing the interest of God's people. It is not connected with the Mission, but it seeks to enlist men and women of God in sympathy and prayer on behalf of the work of God in that country and to remember in prayer all missionary workers there.

I am here to emphasize the call that has been given to us all to-day as to this work. We are children of God and we desire to fulfil our responsibility to Him. I believe in personal calls, but I also believe in the call that the need gives. If we walk with God He will give us to know whether He wants us to work in Venezuela, or in Mexico, or in India, or in China. We are men and women of God. We are not here to be persuaded as to the scripturalness of foreign missions. We all agree there, but it is to discharge our responsibility. God has called some of you to South America. His hand is upon you, and, as He has called you, He will open the way. In a letter I received last night from a young man who is working in northern Argentine, he says, "Send us a man if you possibly can to Tucuman, but what kind of a man do we need?" he says. "I pass on to you the advice Mr. Spurgeon gave to the would-be preacher who asked if he would advise him to preach the gospel. He said: "No, not if you can help it.'" Young men, young women, be sure of your call, and be glad to go.

AN APPEAL FOR SOUTH AMERICA

MR. S. CULPEPPER, A NATIVE OF VENEZUELA

I want to speak of the Neglected Continent and of a neglected country in the Neglected Continent—Venezuela. I can say in reference to the Venezuelan boundary difficulty that we can give no other

explanation than that God allowed it to come up so that this country might be brought prominently before the world. Venezuela is a country of nearly 3,000,000 inhabitants. It is twice as large as Texas. Its doors are open, and there is no reason why we should not enter in. It has religious freedom, and yet there are only ten missionaries to a population of nearly 3,000,000.

When our Lord Jesus Christ said "The harvest truly is plenteous" He did not mean we should look at every field but South America. They are in the very attitude of expectancy, and they unite in the cry, "Come over and help us." South America is 4,000 miles long and over 3,000 miles wide. It has been well called the "Neglected Continent." At a recent missionary meeting there were representatives of the different countries present, and there was one man who got up and said, "I cannot remember having heard any one pray for South America in this meeting." Yet the whole country is peopled with millions who know nothing about the gospel. But we hope the time will soon come when the gospel shall be preached in all the world.

There is a great difference in the civilization of North and South America. When your English forefathers came over from England they came with the open Bible in their hands. On the other hand, we saw the adventurers coming over to South America; their only desire was to obtain wealth; they came for gold; they had no time for educational affairs. The religion practiced and preached is only idolatry, cloaked in a few missionary words and phrases. Increased acquaintance with the people of this continent show that the people are as needy as in any other land. Japan and India and Africa are needy, but South America is as destitute as any of these. The priests may burn the Bibles, but all the powers of hell cannot destroy the Bible, for "the Word of God endureth forever." No country can prosper apart from the Word of God. Contrast South America with English-speaking nations. There are four hundred missionaries in South America. In that diagram, hanging there, there are 925 sections, and each section represents 40,000 people. The whole population is 37,000,000. If each missionary were to reach 10,000 people, only those white squares in the center would be reached. I appeal to you, in the name of God, on behalf of South America. God has set this open door before you. In the name of Christ, I appeal to you for this Neglected Continent.

India

Work for the Educated Classes

Work for the Masses

Village Evangelistic Work

Village Settlements

An Appeal for Medical Workers

The Kind of Workers Needed

Practical Advice to Intending Missionaries

The Spiritual Awakening of India

The Needs of India

An Appeal



WORK FOR THE EDUCATED CLASSES

PRESIDENT J. C. R. EWING, OF LAHORE, PUNJAB, INDIA

There are 288,000,000 people in India. This is a population equal to that of Great Britain, France, Germany, Russia, Turkey proper and the United States combined. The great majority of the people are without the education which comes from books. These millions of India have been likened to a pyramid, of which the sides and base and contents are the unlearned and lowly, and the apex the educated.

Of the learned there are two classes, partially, at least, distinct from each other: (1) Those familiar with the lore of the east. (2) Those having a knowledge of English and of western learning. These of the first class number, perhaps, 20,000,000, and those of the second some 3,000,000 or 4,000,000. These educated people constitute there, as do the learned everywhere, the leaders of the people. As they are in the years to come, so will the masses be.

The very existence of such a class constitutes a challenge to the Church of Christ. In the schools and colleges established by the Church the very fundamental beliefs of many a young mind have been swept away. The incoming of English literature and western science has created a new order of things. To this the Church must needs adapt herself. Let us recognize the existence of a rapidly growing body of bright, thoughtful men, for whose conversion to the faith of Jesus Christ most systematic, persistent and enthusiastic effort is demanded. The missionary must understand them, their modes of thought, difficulties and perplexities. He who goes to them must go, if he is to succeed in his effort, with a heart full of sympathy for them, as well as with the profound conviction that he bears with him the remedy that they need. The college lecture-room, the public hall, the primary school, personal associations and friendly intercourse in the home or on the street, in each or all those spheres the Christian missionary finds an open door. Results have already accrued which have cheered our hearts and which give bright promise for the future.

Those people have minds quite as capable of profound thinking as are our own. They are not waiting to accept Christ merely because we call Him Lord and Savior. The distinctive doctrines and principles of our blessed faith must be put by the missionary in contrast with the faiths of those whom he would lead to Christ. This

contrast will inevitably bear its lesson and intellectual assent be secured, provided that the missionary go to his task armed with the intellectual and spiritual equipment which he dare not, if he be wise, ignore.

No more promising field of effort was ever open to the educated Spirit-filled believer. The best minds of Hindustan have begun to bow in reverence to our Lord. Great multitudes are in a condition ripe for the reception of Christian influence. Delay means spiritual death to millions. Prompt responses to His call of the hour means, I solemnly believe, the turning of great numbers to Him, who alone can dispel the mists of superstition from the minds of that thoughtful people. Keshab Chandra Sen, who himself touched but the hem of our Savior's garment, said: "None but Jesus, none but Jesus deserves to wear the bright and glorious diadem of India, and Jesus Christ shall have it." I believe those words. Do not you?

WORK FOR THE MASSES

REV. J. WALTER WAUGH, OF NORTHWESTERN INDIA

I am glad to have had the privilege of being thirty-eight years in India. Young men, this is a privilege you will appreciate later if you are permitted to be sent out to that wonderful field. Dr. Ewing spoke of the people, the great multitudes that are there, and a little about the country. When I tell you that continental India is a country as large as the United States back to the Rocky Mountains you will have some conception of the country and of the 300,000,000 of people dwelling on those plains and hills and valleys. Nearly all of them are idol worshipers. We will say that about 60,000,000 are Mohammedans, not idol worshipers, but harder to get at, especially in the matter of Christianizing them, than the Hindus. The field where I was located was opened by Rev. Dr. Wm. Butler quite forty years ago. In 1857 the Indian mutiny broke out and Dr. Butler fled, or was sent to the mountains. Just at the close of the mutiny a party of missionaries, numbering nine, landed in India and proceeded to the field opened by Dr. Butler, myself among the number. We began at once while studying the language to open schools, as that was the best way to approach the people and get them to hear us. We got the boys and sometimes a few girls to attend, and a system of schools was established which continues up to the present day. We now have 75,000 boys and girls in those schools. Still the great masses were not touched. Having acquired a fair knowledge of the language, we went to work among the masses. In those days it was very difficult to get

the people to hear us. Their priests would say to them, "This is not what you want to hear; they will make you Christians," and would drive away the crowds. Many and many a time have I stood in the crowded bazaars, or melas, to read the Scriptures, and the people would begin to gather slowly, one or two at a time; but when I would sing in their native language one of their native airs I could at once gather a great multitude around me to hear the Word and way of life. (Here Dr. Waugh explained and sung a *bhajan* or hymn in the native language.) Then I would present the truth to them, and the people would become intensely interested, and returning to their village homes would tell others what they had heard of this wonderful Savior, and thus from the influences going out from our preaching and from our schools the good work began to grow and spread. We established Sunday schools as well as day schools, and now in that particular field 75,000 boys and girls are being taught the Scriptures and trained for usefulness. We make great use of Christian songs in the native tongues and sung to native tunes; and now among the people over there many of our missionaries are known as singing missionaries. We are carrying on the work of God by singing the gospel into human hearts. We believe that by getting in among the people in that way they will be rapidly Christianized. We have put in operation every possible method for the introduction of Christianity—by means of the printing press, by medical missionaries, simple, earnest gospel preaching in chapels, lady missionaries nobly coming forward and entering the field, by schools and colleges, until we now have over 100,000 Christian people, and they are a singularly happy set of Christians, as happy as the missionaries themselves—and *they* are the happiest people I ever saw—they are fulfilling the great command, "Go, teach all nations." If you want to see happy people, go out and see the missionaries.

The mass movement is wonderful, not only in that part of India described—the northwest—but in other parts of the country. Multitudes are coming and asking baptism. We used to pray for open doors, but now the doors are all wide open, and we simply need workers as leaders, the native preachers and teachers carrying forward the work. There are 50,000 people in one district under charge of one of our native elders, asking for baptism and further instruction, but we cannot form them into societies, as we have not the preachers to put over them and teachers to lead and instruct them. We are looking for help from the Student Volunteer Movement, in stirring up the home churches and filling the land with missionary light—opening the hearts and the purses of thousands who have not yet learned their high privilege and holy duty. I am filled with admiration to-day at the amount of enthusiasm I see in this great Move-

ment. Go on, pray on—and God grant that many of these earnest and devout young men and women may live lives fully consecrated to God and to this great work.

VILLAGE EVANGELISTIC WORK

MISS DELIA FISTLER, OF CENTRAL INDIA

About two years ago after living in India three years God laid upon our hearts what we Friends call a "concern" to carry the gospel to some of the unreached villages of Central India, and very soon opened a door in the midst of a cluster of small native states in Bundelkhand, where we rented a bungalow in the military cantonment of Nowgong and proceeded to obey the Spirit's call.

Starting out in the early morning in our oxcart with the driver on the tongue, between the oxen, giving their tails frequent twists to encourage them on their way, we go from village to village, sometimes being able to take in two or three in one day; and with but few exceptions find the people glad to listen to our messages.

None had preceded us with the gospel story, so it has been our privilege to be the first witnesses of Jesus in that district.

As we enter the villages we often converse with people on the streets or stop before some doorway to kindly greet an old woman, a crowd slowly gathering about us in the meantime to see why we have come, and when we turn about and ask them if they wouldn't like to hear us sing we find a ready response. We sing a few hymns full of gospel truth and then explain them and have a good foundation for our message and a congregation eager to hear. Often nearly the whole village gathers in the market place or some open square to listen with close attention, for the first time, to the old, old story so precious to our hearts, and we are often deeply touched by their exclamations of wonder and their pitiful ignorance. We have noticed all classes in these street congregations, from the highest caste to the lowest, all equally eager to catch every word.

In one city we passed through the streets with sacred tombs and shrines and temples on every hand and paused near a temple when the gong was being sounded within showing that idol worship was even then in progress. Ere our singing was finished a large crowd collected, the temple priests themselves emerging and joining the company of listeners, and when our service was over they followed us to the large market place and requested us to have another meeting there.

I also well remember how in another village the head man him-

self called his people together and bade them listen to our words. The scene is vividly impressed in my memory. We were seated on a rough bed; a little to one side sat the old village leader on a rudely made chair, while on the ground at our feet were clustered the people—men, women and children.

After singing a few hymns we told them in simple words the story of Jesus and His love. They listened with close attention, some of the women weeping as they heard that this salvation was meant for them as well as for the men. When I had finished the head man said: "May I ask you to repeat this wonderful story?" So with glad heart I told again the precious message, the people listening as eagerly as at first. As I came to a close the second time, to my surprise the old man said: "Pardon me for the request, but as we are slow to understand and remember, and these women here are very stupid, and as we never before heard this story, will you kindly tell it once more?" Needless to say that I gladly complied with his request. After answering many questions and leaving tracts and gospels to be read to the people by the one man who could read we turned homewards, but had scarcely gone beyond hearing distance when a man from the village overtook us, saying the head man had sent him after us to ask how long ago this Jesus had died—"had it been two or three years." Do you wonder that I felt ashamed to tell him how many centuries had elapsed since that greatest event? Oh, I wished that the echo of that question might reach the ears of the negligent Church of Christ and that my feeling of shame and guilt at having so long withheld from dying souls this wondrous message might be shared by her and might awaken in her young men and young women a fervent resolve to withhold it no longer. The people are ready to hear—hundreds, thousands, millions, have not yet heard of the only way of salvation, the one Name whereby men can be saved, and shall we hesitate to tell them?

I am glad to be one of God's workers in needy India, and praise Him for already letting us see some of the fruits of our labors. Although the seed-sowing has been of scarcely two years' duration, and the soil was so new and unbroken, God has already given us an infant Church, our first convert being an educated man of a priest caste.

May the Holy Spirit induce many more laborers to go forth into the whitened harvest fields speedily.

VILLAGE SETTLEMENTS

MISS GRACE E. WILDER, OF WESTERN INDIA

Dear Friends: It is said that 90 per cent of the population of India live in its villages, which are open to missionaries. According to the last census 715,000 is the number given for the villages of India. About a year ago a special effort was made to ascertain how largely India is as yet unoccupied by missionaries. Information gained at that time has been put together in a little leaflet called "If." This leaflet shows that hundreds of our villages have not yet received the gospel message.

As I was speaking to a group in Western India one woman said to me: "You will not come to us again for two months, perhaps not for a year, and how are these things to stay in our minds?" I pass this question on to the volunteers assembled here to-day. I pass it on as indicating an especial need for India, the need of village settlements.

It is not enough for missionaries to make an occasional village tour. We need workers who will live in a simple way for the people, among the people. Such a settlement could take advantage of existing mission schools and thus be free to concentrate energy on direct evangelistic work. It could associate workers in groups and thus lessen expense. The Church Missionary Society has workers who on the co-operative basis receive £50 a year. This is no longer an experiment, having been tried for years.

In a few months I expect to go back to the villages of India. It is my earnest hope that God may lead some here into this work. Shall we not with the inspiration of this convention return to our societies and churches to confer with them as to thus speedily reaching India's villages?

AN APPEAL FOR MEDICAL WORKERS

MRS. JULIA L. MCGREW

It was very far from my thought when I entered this hall at 2 o'clock that I should be called upon to occupy this position, and yet I verily believe in my heart of hearts I am glad to stand here. This is a very remarkable audience. Returned missionaries usually hear: "Oh, come to me, to my church, to my band, to stir up an interest"; but that is not the need here to-day. Not everybody in this room is a missionary volunteer. There are some young people here to-day who are weighing the question. They have come with their delegations, but down in their secret hearts they say to themselves: "Must

I go? Must I go?" It is to them that I would speak, and I would speak to you just as directly as if there was none other present save yourself and myself and the Great Head of the Church. And I would say to you, my sister, my brother, for whom Christ died, look on these Christless millions; they need nothing but the Lord Jesus Christ. Civilization has been theirs, good government is theirs and a kindly clime. A noble race degraded below the deepest depth of your imagination because they are Christless. And the medical missionary has, I honestly believe, the largest chance, the most magnificent opportunity that this whole round earth shows to-day to take the risen Lord to those hopeless, those despairing, those stolid, those stupid, those degraded men and women. Oh, say not: "Must I go?" Say not: "Must I leave home, must I turn my back on all that makes life dear?" But say from the depth of a grateful heart: "Lord, make me in Thy great mercy fit for a noble place in Thy vineyard." Oh, friends, if you could see the transformation which comes into the face of a woman who has lived a despairing, hopeless life, when she hears the gospel of Jesus Christ; if you could understand the wonderful transformation that comes into her life when she is told that not only did the great God love her, but that He dies for love of her and lives to love her; oh, if you could bring that change into one saddened face, if you could be instrumental in making one heart happy, you would know through all eternity that that had been His grace to you.

THE KIND OF WORKERS NEEDED

REV. NORMAN H. RUSSELL, OF CENTRAL INDIA

As the sessions of this convention have progressed, the responsibility of presenting this subject to you has grown upon me. For, in connection with the needs of India, this is the most practical question for you as volunteers—the kind of men needed. And in the solution of India's missionary problem no question could be more important, for, as we heard this morning the great need is not more men, but more *man*. Let us remember that God weighs His workers; He doesn't *count* them.

Just before I left for India some one gave me this advice: "Study eastern thought and western philosophy that you may be able to grapple with the subtleties of Hinduism." I found there was both truth and lack of truth in such a proposal. It was not so much in substance as in perspective. The Hindu is wrong in his philosophy, but down beneath all that, and of much more importance, are his errors in the fundamental points of religion. He has wrong con-

ceptions of God, wrong conceptions of sin and wrong conceptions of salvation from sin.

The first qualification of a missionary, then, is that he should be a man of intense convictions as to God, His character, the awfulness of sin, the hopelessness of the man without Christ, the absolute need of Christ and the truth of the revelation of Christ. He must, moreover, be a man with an intense desire to preach Christ, realizing Christ as the only Savior, and himself as his brother's keeper; he must be like Isaiah, a man who will not hold his peace; who feels with Paul, "Woe is me if I preach not the gospel"; who can say with Jeremiah, "I am full of the fury of the Lord, I am weary of holding it in."

But there was truth in the advice. The missionary in India is brought face to face with a people of many and antiquated prejudices, and with religions hoary with philosophies and meditations of many ages. He feels that for the sake of knowing them and entering into sympathy with their mistakes, for the sake, if nothing else, of knowing just how and in what form to give them the gospel, he must understand their prejudices and make himself acquainted with their religion. It is at such times he looks back with thankfulness to the years in college and the habits of study that enable him to grapple more readily with these subjects of no little difficulty. Moreover, to accomplish his work at all he must master a foreign tongue and no less in this does he feel the great advantages of early training.

Far be it from me to limit the power of God or the Holy Ghost! Untrained men He has used, and mightily, in India as in other parts of the world. But when a college man, possessed with the crying needs of the field, feels tempted to give up his college course and go out at once, I say to him: "Wait! Unless you are certain of God's sanction and the Holy Spirit's guidance do not go." I, too, have faced the appeals of these millions for the gospel; have received invitations I could not accept, and have heard cries to which I could not respond, but with our watchword, "Not more men, but more Man," I say, "Wait!" For there are other and more necessary qualifications learned in a college course than philosophy and mathematics.

The missionary in India has not only to deal with the prejudices and subtleties of the Hindus, but when those men become Christians they must be taught and trained. There will be backslidings and disappointments, and evil habits and childishness will have to be dealt with. For such the missionary will require untiring energy, indomitable perseverance, inexhaustible patience and unspeakable faith. He will have much business to attend to, handling of money, keeping of accounts, and for such he will require orderly and business-like habits. In dealing with the official class, both English and native, as well as

with his brethren, he will be handicapped if he has not tact. Many a missionary has nearly made shipwreck for the lack of the common-sense quality.

His work will be to a large extent building up a native Church and training a native ministry, and for such work he will require the qualities of a statesman—broad vision, strong determination and quick action. He must be able to win and command men and infuse into them the spirit of his Master.

But above all must he have his Master's great heart of love. He must love India and her people even as Christ loves them, and be ready, if necessary, to lay down his life for them. He was a true missionary of whom the negroes testified when he was gone, "He loved us poor black fellows and died for us." More even than the heathen must he love Christ's brothers and sisters in India, the native Christians. He must be to them as mother and father and must treat them as his own flesh and blood. When I left home to go to India I shed no tear, though leaving father, mother and all whom I loved, but when I stood up to bid farewell to my people in India and heard them tell of all they had received and of how they looked on me as their *ma-pap* (father and mother) and loved me, I could find no words for utterance. Nor could anything be sweeter than these tokens of love from the dear people in the field.

The missionary cannot be too enthusiastic, too much in earnest. He should feel the lust for empire, the empire of Jesus. As Jeremiah says, he should be "filled with the fury of the Lord" and "weary of holding it in." And yet he must ever remember that the only power which is available in India "belongeth unto God," and that God gives this power not to the strong and mighty, but "to the faint and to him that hath no might." In other words, that it is only in his realizing his weakness and helplessness that God can use him, for God's strength is made perfect in our weakness.

And, lastly, as to the missionary's personal relationship to God. A great missionary society has well adopted as a motto, "Spiritual men for spiritual service." The missionary in leaving home leaves many of the aids to his spiritual life behind him—church, pastor, Bible class, young people's society, Christian friends and a Christian atmosphere, to go out alone and face sin in its most awful manifestations, idolatry, impurity and selfishness, with no one to sympathize, no one to counsel or guide, no one to lean on but God. It has its compensation, for in very helplessness the missionary is thrown back on God. But, oh! how closely he must live to God in prayer and daily meditation if he would not stumble or fall.

But further for his people's sake must he live near to and like

Christ. The missionary observes that his converts are reproductions of himself; they reflect his good points, but, alas, they copy also his weaknesses. As Moses was to Pharaoh, so he becomes as God to these people, and especially in the beginning and formative time he is their pattern and example. Moreover, the heathen do not see God, but they see the missionary. When the sun sets many stars stud the firmament, but in India the missionary often stands alone, one feeble star in the midst of intense darkness. Oh, how near he should live to God! When the young prophet went over Jordan with Elijah to watch his ascension he made request for a double portion of his spirit. The answer was, "If thou see me when I am taken from thee it shall be so unto thee." If the missionary would be Christlike and Spirit-filled he must keep his eye fixed on Christ, then will he become, not like the *Yogi* of India, helpless and indolent, who, through meditation, become lost in the impersonal, indefinite, infinite; but, hid with Christ in God, his life will become filled with Christ's spirit and power, and he will have those blessings which above all else go to make the true and successful missionary.

PRACTICAL ADVICE TO INTENDING MISSIONARIES

REV. J. G. BROWN, OF MADRAS PRESIDENCY, INDIA

1. Set out to India with a purpose but with no plan. Let your purpose be the highest and purest, namely, to glorify God in the salvation of the souls of the heathen, but have no plans. Some set out with well defined plans as to where and how they are going to carry on mission work. If you have any such plans throw them aside. Life and work on the foreign field are so different from life and work at home that you really have no data on which to form any plans for work abroad. Get into contact with the older missionaries, put yourselves in the position of learners, gather all the facts and data possible and then form your plans.
2. Be very careful of your spiritual life on the way out to the field and especially after you reach there. From the time you leave till you reach your destination you will be on the go. There will be much to excite your interest and absorb your attention. After you reach England, especially, there will be so many objects and places of interest that you will want to see. The temptation will be for you to neglect prayer and communion with God. On board ship, particularly on the journey from England eastward, you will be in the company of people the great majority of whom will be very worldly and ungodly. Beware of your life and influence among them. Don't

feel it to be your business to convert all of them. Preach Christ by your life, but if a suitable opportunity to witness for Christ presents itself, embrace it.

But especially after you reach the field guard carefully your spiritual life. Remember that it is going to be hard to live a holy life in India. Remember that while Heaven will be nearer to you than at home, hell will be nearer too—it will be not only beneath you but all around you. Moreover, remember that the devil will be after you. How well he knows how much of blessing and grace he can rob the heathen of, if he can only get you into his control and destroy your influence. He would rather get hold of you than 10,000 heathen. As they are already completely his he can afford to neglect them and go after you. Beware of him! Moreover, expect to find the first year of your life as a missionary the most trying of all. You will have to learn how to adjust yourself to an entirely new physical, moral and spiritual environment. The climate will search you through and through. No physician in Cleveland can make so careful and accurate a diagnosis of your constitution as the climate of India. If you have any latent weakness the climate will find it and draw it out. Then the new environment will be a great test of your character. It will test your moral and spiritual fiber. It will reveal to you how much you have been dependent upon external influences for your spiritual vigor. It will test the depth and reality of that missionary enthusiasm under the spell of which you set out for the foreign field. You will need to give yourselves much to prayer and to the study of the Word if you expect to keep your hearts pure and warm while living in an atmosphere so depressing and demoralizing.

3. When you reach India avoid a spirit of criticism. Don't criticise the older missionaries. They know more about mission work and mission methods in one day than you do in a year. Don't criticise the native Christians. Don't set up a standard for them and then, if they fail to come up to it, turn around and say: "I don't believe any of them are converted." Be easy on the poor native Christians. You don't realize the generations of vice that are behind them, the awful environment that surrounds them and the depths of their ignorance of God and spiritual things.

In this connection let me advise you not to flood the home papers with long letters descriptive of your experiences and impressions, especially during the first few months of your stay in India. Wait till you know what you are writing about.

4. Let nothing come in between you and the language. Give yourself wholly to it. Don't try to "pick it up." Make it your own. Learn it so well that if a person were hearing you but could not see

you, he would think you were a native. You will find the acquisition of an oriental language a hard and trying task; but at the same time one of the finest of mental drills—better to you than any two years of a university course.

5. Take out to India a sound heart in a sound body, but don't forget to carry with you a good temper, and if you have not got one wait on the Lord till He gives you one. You need a good temper for the sake of your health. The climate and your surroundings tend greatly to produce irritability. Chronic irritability will ultimately lead to nervous prostration. Worst of all, to the slow-going lethargic Hindu, getting angry is the greatest of sins. He defines goodness not as holiness or purity, but as good-nature. To him the good man is the good tempered man—the man who never gets angry. If you are known as a violent tempered man you need not expect to wield much influence.

6. My last bit of advice is very simple—beware of the sun. In America you look upon him as your friend. After you enter the Red Sea look upon him as your enemy. Beware of him on board ship and on landing in Bombay. Buy a pith hat on the way. Many a promising missionary career has been cut short by carelessness or ignorance in regard to exposure to the sun.

THE SPIRITUAL AWAKENING IN INDIA

REV. J. J. LUCAS, D. D., OF NORTHWESTERN INDIA

The secret of the spiritual movement in India is found in the LXVII. Psalm, which was read at the opening of the service. When missionaries and preachers are united as one man here and there, in this city and that province, saying, "God be merciful to us and bless us and cause thy face to shine upon us," then will come the assurance of that Psalm in the last verse: "God shall bless us and all the ends of the earth shall fear him."

When the missionaries and preachers in India shall seek God with the importunity of the friend seeking bread at midnight, then will be fulfilled the promise of the Lord: "I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." Such prayer as this is born of the Holy Spirit. He it is who maketh intercession with groaning which cannot be uttered.

Six years ago a call for such prayer was issued by the members of the Synod of India:

"We, the members of the Synod of India, met in Lodiana, unite,

in the name of the Lord Jesus Christ, in asking our brethren throughout the world to join with us in daily prayer that a spirit of constant, importunate prayer and supplication may be given to every member of Christ's body the world over—to the end that the Spirit may be poured out on all flesh; that laborers may be separated by the Holy Ghost and sent forth by Him to the work to which He has called them, and that speedily our Lord and Savior may see of the travail of His soul and be satisfied—His will being done on earth as in Heaven.

“The members of the Synod make this request with a deep sense of their own need of such a spirit of importunate prayer and supplication. They make it in full reliance on the Head of the Church as present with them, and they send it forth in His name to His people the world over.”

I believe that such a spirit of prayer and supplication is being poured out on many of the missionaries and workers in India. This is to my mind the most hopeful and encouraging feature of the outlook in India. This is the cloud, no larger than a man's hand, but it tells of the showers of blessing which are to come.

The Student Volunteer Movement in India has done much to call forth this spirit of prayer and supplication. Conference after conference held by the leaders of this Movement in India has led to a quickening of the spiritual life and to united, importunate prayer. Last year the leaders of the Volunteer Movement published a series of papers on the awakening of India. As a result of these papers a call was issued setting apart the 12th of December as a day of united prayer of all the missionaries and workers. The thought of these brethren all over India uniting thus in prayer to God fills my heart with hope. Such prayer means a blessing. The last mail brought the Indian Witness telling that God has already begun to answer the prayers of His people on Dec. 12th.

Will you let me urge you to seek from God a spirit of importunate prayer and supplication! Young man, young woman, seek from God such a spirit of prayer. This is the secret of a blessing. If you have any doubt as to whether God has called you to be a missionary wait upon Him unceasingly until you have a clear conviction that He has called you, and then every day you will find the promise true, “Lo, I am with you always, even unto the end of the world.”

THE NEEDS OF INDIA

MR. ROBERT P. WILDER, OF POONA, INDIA

[After Dr. Lucas' address the Chairman asked the audience to bow in silent prayer, and as they were praying he presented the following needs of India]:

Mysore. In order that there may be one missionary to each county in Mysore more than fifty (50) missionaries are needed. There are no Mohammedan, Parsee or Jain converts in Mysore. Work is not being done among them.

The Central Provinces. Wardha has 400,000 people. Bhandara has 700,000. Balaghat has 380,000. Each of these provinces has but one missionary. Let us ask the Lord of the harvest to thrust forth laborers into these needy fields. Near Hoshangabad there are 3,000,000 people untouched. The Kurku and Central India Hill Mission has one missionary to 400 square miles. Pray that this solitary worker may be hid in the secret of God's tabernacle in his times of loneliness and trouble.

Western India. In the Poona district there are 1,191 towns and villages. In 1,169 of these there is no resident Christian, native or foreign. Pray also for the thousands of unoccupied villages in the Satara and the Kolhapur districts. Kathiawar has three missionaries to 3,000,000 people. Kutch has a population equal to that of Uganda in Africa, and it has never had a missionary. Let us wait on the Lord of the harvest to thrust forth laborers into this needy field.

The Punjab. Near Sialkot there are three districts that have one and a quarter million inhabitants, and these are unoccupied. "How can they hear without a preacher?" Kohat has 205,000 immortal souls and these are untouched by the gospel. All the regions north and northwest of Peshawur are unreached. There is no mission between Peshawur and Rawal Pindi, a hundred miles off. Surely the Lord of the harvest wants some worker there. Let us pray that the Holy Ghost may separate laborers for this field. We must be very practical and definite in our prayers.

The Northwest Provinces. Ballia with 924,763 is entirely unoccupied. One of our American Student Volunteers writes me: "I saw in my recent visit to Garhwal a number of prominent villagers who had recently been invested with the sacred Brahminical Cord. A systematic attempt is being made to fasten Hinduism upon these people. Christians should pre-empt these mountaineers for Christ. Here, too, "much will be lost should the harvest wait."

Bengal. Palaman with 750,000 inhabitants has within it no Christian worker, native or foreign. Bogra has 817,000 people and

no missionary. Malda with 815,000 has none. The Island of Bhola and Patnakali with 700,000 are without missionary, a native preacher or even a Christian school. "If thou forbear to deliver those that are drawn unto death and those that are ready to be slain, if thou sayest, Behold, we knew it not, doth not He that pondereth the heart consider it, and He that keepeth thy soul doth He not know it, and shall not He render to every man according to his works!"

QUESTIONS

Q. Do the people of India grasp the Word readily and are they steadfast? A. As in this country, people are very human. I think they grasp the Word as readily, perhaps, as Americans, and when Christianity has laid hold of a Hindu he is a Christian as much as the American.

Q. What is the effect upon the native of frankly confessing one's inability to answer deep theological or philosophical questions, e. g., the nature of the Trinity? A. I think the people are ready to detect *insincerity*, and the better plan is frankly to acknowledge one's limitations.

Q. Do missionaries use interpreters until they have learned the language? A. Not generally; and personally I think it bad policy under most circumstances.

Q. What is the opportunity for college settlements in Calcutta? A. There is a fine opportunity for such settlements in Calcutta and Madras and other centers.

Q. What is the condition of the lepers? A. There are 500,000 lepers in India without homes, without hope. In a number of places the missionaries have gathered them into asylums. The government of India has done very little for them. A committee of physicians was asked to answer the question as to whether leprosy was contagious, and they gave answer that it was not in ordinary cases and there was no necessity for the government segregating them. I must say that the brightest converts to-day in India are the lepers.

Q. Is the need of medical missionaries in India as great as that existing in other mission fields? A. I think medical missionaries are needed more in this country than in any other, except, possibly, China. The women of China are not shut in zenanas, so possibly a woman missionary is more needed in India than China.

Q. Should medical missionaries take a special course in religious training outside of the regular medical course? A. Besides the very thorough preparation of a medical missionary, if a woman finds she is losing her spirituality, she should take a course in religious training and so get back some of her own spiritual bloom lost in our medical colleges.

Q. In what class of people in India is the gospel taking most permanent hold? A. It is difficult to answer this question. In the Northwest Provinces there seem to be larger ingatherings from the lower castes, but Mr. Sathianadhan of Madras says that out of every six converts in India one is of a higher class or caste.

Q. How old must one be to go as a missionary? A. I should say don't go under 23 years of age, and the circumstances would be very exceptional in which I could frankly advise a person over 33 to go.

Q. Could not returned missionaries profitably give instruction in our colleges as a preparation to volunteers with reference to some of the problems to be met on the foreign field? A. I think the colleges might avail themselves more than they do of such services as a means of familiarizing their students with the work of missions.

Q. In what respect do missionary candidates most frequently lack? A. That's a large question. I think they most frequently lack a good common-sense comprehension of the problems of the field to which they go.

Q. What courses of study are pursued in the mission colleges and the government colleges? A. The courses are about the same in one as in the other, and the course of study is upon the whole about as high as the course of our best colleges in this country.

Q. What are the physical requirements for India? A. I think we had them well put by Mr. Brown. A man should have a good physique, be able to stand the sun, and along with that, the requirement made by Mr. Brown—a good temper.

Q. In which form of mission work—evangelistic or educational—is the greatest success possible? A. Would say that it depends more upon the man than the method. God will use the right kind of man in evangelistic work and also in educational work.

Q. What percentage of white children die in India from the effect of the climate? A. A large percentage of the little children have died, but from my experience, I came to the conclusion that if our children had the equivalent to the necessary fires in this country, if we kept punkahs going, that would be what they needed in India; so the punkahs were kept in motion and not one life was lost.

Q. How do missionaries succeed in India who have not had a thorough academic and theological course? A. In early days every young man who had any ability was employed as a missionary agent, and in my field there were some that could not be employed as missionary preachers or teachers, so we established industrial schools. This work is very important.

Q. What is the outlook for kindergarten work in India? A. I cannot speak for India as a whole, but I should think the outlook for kindergarten work might be excellent.

AN APPEAL

REV. W. E. WITTER, OF INDIA

Young men and women, we have now reached the supreme moment of this session. Your brother Jesus has been voicing through these missionaries His calls for laborers, many, many more in India. He wants them. He must, He will have them; and He is waiting here this afternoon, this very moment, to separate unto Himself new recruits for India. Now is the time for you to bow before Him in silence, untroubled by human speech, to give heed, as for your lives, to His still small voice, as He shall separate you unto your special work for India's millions. But before you bow your heads to deeply ponder these calls, to make your decisions and give your answers, I have just one word to say to you. I trust it is still another message from your Master to aid you in the decisions of this hour.

Many of you are still undecided as to whether or not your lives should be spent in India or in America. You say you want to be where Christ would have you be, where you can do most for Him; but have you yet begun to realize the disproportion of laborers in the great world-field—the many here, the few there? Those words—thousands, millions—oh, how we fail to grasp their meaning, especially when every unit represents an immortal soul capable of likeness some day to our risen Lord.

Do you see this inch of black ribbon? Let it represent 750 immortal souls here in the United States of America, where, on an average, we have one pastor to every 750 of the population, and for every 750 people 140 are members of our churches. These 140 are the pastor's field? Oh, no, no. As you heard so impressively yesterday from Mr. Mott they are the pastor's force to train to a perfect passion to get the gospel somehow to every creature; and the pastor whom God calls to remain in America, who sets himself with all the powers of his being to thus train his people is doing just as God-honored and definite a work for the coming of the Kingdom in all the world as the faithful missionary among the most benighted people. But, look; oh, look! When one inch of this black ribbon represents 750 immortal souls, the average field of the pastor here in the United States of America, the ribbon I now hold out before you [266 1-2 inches extending far across the platform] represents 200,000, the average field of the missionary abroad. As I have unwound these yards of black ribbon in the presence of God's ministers I have seen them break down before Him, as for the first time in their lives they have begun to realize the awful scarcity of laborers in the vast, un-Christianized regions beyond.

Young men and women, I want you to take this illustration home with you to the silence of your rooms. Fight out your decisions upon your knees. Let the Master, your Master, say all He will to you concerning this awful disproportion—this disproportion which is all wrong—which is keeping millions from the knowledge of God's love—a disproportion which your brother Jesus wants you, all of you, to help Him to speedily make different. India needs you. India needs you. And I am profoundly moved to the conviction that some of you who have not decided this question, if you abide in Jesus, will not long abide in America; but go forth in Christ's name to reach these millions who as yet have not heard the first note of the angels' hymn, "Peace on earth and good will to men."

"But I cannot leave my mother, my friends, my native land." What! You cannot! Oh, young men and women, the time for tears and heartaches, if ever you become foreign missionaries, will not be when you leave America, but when you may be called upon to say good-by to the little flock you have gathered in India. As our brother was speaking just now of his farewell in India I overheard some one weeping beside me. How it all came back to me as if it were but yesterday. My little wife and myself alone, in those Himalaya mountains sixty miles from a cart road on one side, ninety-five miles from a cart road on the other—the only white people except one English officer a part of the time; the only Christians within sixty miles. We two sitting down alone together to the Lord's supper. Oh, no, we never sat down alone; another was there. "Lo! I am with you all the days." Oh, how happy we were! We were giving a people who had never heard of God, His name, the name of our Savior and the story of His love. But oh, that sad, sad day when winding around those narrow bridle paths on our way to the plains, with the thought in our hearts that we might never see them again, that we must leave them with no under shepherd, 32,000 of them there in the wilderness! And groups of children gathered from that wild tribe followed us weeping, singing:

Yesoo thingl,
 Yesoo thingl,
 Yesoo thingl rooa,
 Ndra, yesoo thingl,
 Yesoo thingl rooa.

Come to Jesus,
 Come to Jesus,
 Come to Jesus just now,
 Just now, come to Jesus!
 Come to Jesus, just now!

Then it was, then it was we wept. It will be so with you. Nine years they were left without a missionary—no one to tell

the story. Another missionary was appointed. He was with them one year. There were conversions, then an empty treasury, the missionary recalled, then the bitter cry: "Oh, do not leave us; do not leave us. We want to know more. We know so little—our people, so many of them will go to hell without ever hearing of Jesus if you leave us."

Young men and women, I have spoken of but a single tribe—think of the millions. Listen to the Master. Go! Let go! Help! Go! Let us pray!



China

- The Characteristics of China and its People
- The Development and Present Status of Missionary Work
- The Difficulties and Problems of Missionary Work
- The Religions of China
- The Need of More Workers
- A Message from a Chinaman
- Woman's Work in China



THE CHARACTERISTICS OF CHINA AND ITS PEOPLE

REV. GILBERT REID, OF PEKING, CHINA

The topic that has been assigned to me is a broad one. In order to get any idea of what China is we want to treat it

First—Territorially. China has a large extent of territory. There is as much difference in the climate and in the character of the people as if it were several different countries. There are plains on the extreme north and mountains on the west. We have a temperate climate in some parts of the country and a damp climate in some parts, where your shoes get moldy over night and where the people seem to be affected in the same way after a few years.

Second—We wish to consider what China is racially. The Chinese belong to the Mongolian race, and yet there are classes among them very different the one from the other. The Chinese are very different from the ruling class or Manchus. They differ also from the western Tartars. Even in the eighteen provinces we find that there are others besides the real Chinese—namely, the aboriginal tribes; from these tribes there have come a large number of converts. The Cantonese are regarded by the people of the north as foreigners. So you have one strong conglomeration of the Mongolian race, but with a great many differences.

Third—What is China politically? It is one great empire under the rule of the Emperor, and yet you have a separate ruler in each one of the eighteen provinces, so each province might be considered an entirely different country. These provincial magistrates are set over the people by the Emperor and under them are local magistrates. The Chinese politically have a splendid system—one of the best systems in the world—and yet it is rotten all the way through, from the Emperor down to the lowest mandarin. You will find something to admire and much to condemn.

Fourth—Consider what China is socially. They have a great many rules of propriety, and yet they have never come to a consideration of the great social problems. They have failed to carry out, in a large way, any scheme that will benefit the people socially. You find no homes for the blind, no schools for the deaf and dumb and no care for the many needy classes, while in this country many men are devoting their time and means to these social questions.

Fifth—China educationally. The Chinese everywhere have a

great admiration for learning. They have a great respect for the printed page, so that nothing of that kind will be trampled under foot. They are able to read human nature better than a paper. Their educated men are bookish; their training is along the line of *belles lettres*. They know nothing of the great sciences. So the Chinese, while having a great respect for learning, have deficiencies along many lines which can be met by the educational systems which we can furnish them.

Sixth—What is China morally? China has laid great emphasis upon ethics as a system. Of all the nations of the world, Christian or non-Christian, China is the only nation that places ethics as the corner-stone of the government. There is no nation which stands so high in its ethical system, which came from Confucius and the other philosophers. The Chinese have their six cardinal virtues. They are able to discriminate between right and wrong; yet they are so immoral along with it all that their consciences seem to have been seared, as with a red-hot iron. Their ruling men are the most corrupt in the empire. The Chinese need to have a new impetus, a new spirit of morality, which we believe can come from a God of Righteousness, and the teachings that have been revealed to us through Jesus Christ. I do not know whether my friends here on the platform will agree with me in what I am now going to say—but, I say, you will not find in the cities of China such vileness and debauchery as you can find in the slums of any of our large cities in the United States of America. You will not find in China such crime and slime as you find here. I have lived in New York and other large cities in this country, and in large cities in China, and I have found it so. I have never come across there such repulsive, exceedingly pitiable crime as I have seen in the cities of this land. I have never seen among the Chinese people at their best any such delicacy, kindness, sympathy, goodness and holiness as you can find in any city, in any town, in any part of this broad land of ours. They are not able to attain to that height by their teachings which we have by Christianity. I think the morality of the Chinese in the cities of China compares very favorably, taken as a whole, with the morality of our own cities. I thank God for all the morality the Chinese have. Their morality is not a part of their own human works. It is what God has done for them.

Seventh—The Chinese religiously. They have Confucianism and Taoism, which are native religions; they have gotten Buddhism from India, Mohammedanism from Arabia, Nestorianism from Persia, Roman Catholicism from Europe; and they have all the branches of Protestantism, coming from America, Great Britain, Scandinavia,

Germany and Holland. The Chinese have a great toleration toward religious systems. You have fruitful field in which to study comparative religions in China. There is no better place in the world for holding a parliament of religions than here. But, with all of these religious systems, the Chinese are deficient in their grasp of religious ideas. They may be discriminated religiously into two or three classes. You never ask a Chinaman what his religion is. He would not know. He is simply a Chinaman. His religion is a conglomeration. The majority of them hold certain principles which come from Confucius and take also a conglomeration of the other religions. The priests may discriminate, but the people take anything. They are tolerant toward other religious systems if others are tolerant toward them. They have a broad spirit of toleration without much spiritual conviction. There are a few choice spirits in the nation who are religious devotees. In the northern part of China we have a number of these people, who are trying to live righteous lives and trying to attain to immortality. The ruling class in China have taken on more of the Confucian element. They want a religion that is practical and will better them in this world.

Now you will find that with these different elements at work in the Chinese character it is a very difficult matter for us to adapt ourselves to them. I believe that Christian missions are come to regenerate and improve China territorially, racially, politically, socially, educationally and religiously. The religion of Jesus Christ adapts itself to every phase of life and will meet all their needs.

THE DEVELOPMENT AND PRESENT STATUS OF MISSIONARY WORK IN CHINA

REV. DONALD MACGILVARY, OF CHINA

If I were to speak to you this afternoon about the development of missions in China, I should have to give you an historical review of the different elements at work there and the time that each has worked in China. I purpose to give you rather an idea of what the situation is to-day. I am sorry an older missionary was not asked to do this. I am not able to give as good a survey as I could if I had been in China longer.

I want to say first of all what, as far as the Chinese Emperor is concerned, the situation of missionary work is. You doubtless know of the beautiful copy of the New Testament which a number of Christian Chinese women and lady missionaries sent to the Empress Dowager. As far as I know, that has not had the great results that

might have been desired or were anticipated. As far as the matter of conversions is concerned certainly we cannot report that the Caesar himself has been converted, but some of Caesar's household have been. As to the feeling of the Emperor, as revealed through his agents, we may safely say that there is a great change coming over the Chinese officials. But a great deal depends on the agent's individuality. He may take matters largely into his own hands. I take it we can see the Emperor's will to some extent in the various edicts issued from time to time. We have heard recently that even in Hunan there have been proclamations sent down to the mandarins which were favorable to Christianity, but it is stated on very good authority that at the same time that these proclamations were sent to the magistrates there was a secret message sent down to them from the Emperor himself, telling the officials that inasmuch as he was in a tight place he had to send down these other proclamations, but that they were not his real feelings in the matter.

Another point worthy of notice is the change in the attitude of Chinese officials toward the missionaries. They are looking to them for help in their educational enterprises. There is an increasing demand for western literature, especially scientific books. It is a very noteworthy fact that the Chinese are now taking the translations of missionaries on many subjects and publishing them at their own expense, yet they studiously avoid every reference to Christianity. It shows how these men are anxious to gather the fruits of Christianity without having the tree. It is not because they are the apostles of the true religion, which is China's only hope, that they go to the missionaries. They distrust the foreign government representatives because they wish to use them as tools; they know the missionaries are honest and have no schemes to carry out through them.

Let us proceed then from the officials to the people. There is a Chinese proverb which says, "As the wind blows upon the grass, so it blows." The people are the grass and the officials are the wind, and as the wind blows on the grass the grass inclines whichever way the wind is blowing. As to the feeling of the people generally, I think that what might be said of one locality would not be true of the whole empire. There are certain districts where the feeling towards Christianity is better than it used to be; there are other districts, again, where the old feeling seems to be just as strong as it used to be. Take the country as a whole and the missionaries are meeting with less opposition than ever before.

If I had time I might speak about certain special agencies that are at work in China. I might speak to you about the new translation of the Bible, which is now in progress in three different forms of the

written language, which is an encouraging feature. When I mention the special work among the higher classes I come to a department in which Mr. Reid is especially at work. Then we might speak about the Young Men's Christian Association, which is attracting a great deal of attention now. Christianity is making its impression on public opinion. Take foot-binding as an illustration.

Perhaps you do not know that the heathen have on their own account been issuing tracts against foot-binding. The cruelty has been practiced upon myriads of girls without the Confucian conscience being at all stirred up. There is nothing in the Chinese classics that would lead them to do away with it, but Christianity has come, and in this respect alone its influence has been great. The very fact that the heathen consciences in this matter have been stirred up is significant. In the province of Hunan, which was the last of all the provinces to be entered by the missionaries, there is a Chinese graduate who has composed a long treatise against foot-binding. I think his words are having some effect upon the people of that province. Hunan is now occupied by at least four missionary societies. They have six or seven stations, and have had a number of baptisms. We have a delegate from there here to-day.

So in a general way the situation of missions in China to-day is more hopeful than it has ever been before.

THE DIFFICULTIES AND PROBLEMS OF MISSIONARY WORK IN CHINA

REV. J. E. WALKER, OF FOOCHOW, CHINA

Difficulties—1. The first difficulty is one that ought never to exist, the difficulty of securing an adequate supply of qualified and equipped workers. When a worker breaks down or dies, or when new openings occur, the gap stands open by the year, and at last is filled by new recruits, inexperienced and untested as to climate, language and fitness for the work. This aggravates all other difficulties. We ought to have a surplus of young workers in training so that every emergency can be met promptly.

2. Another difficulty is to learn the people, to know their feelings, understand their idiosyncrasies, prejudices, errors, weak points and strong points, so that we can present the truth in a form that will be intelligible to them. Once when I was conversing with a veteran worker about failures to make myself understood he said that the strangeness of our message had as much to do with it as the defects of our pronunciation. He might also have added our own

lack of acquaintance with our hearers. It is a good thing that we have to live among the people two or three years before we can take up important responsibilities. When the Lord had promised Paul that he should see Rome, He first kept him at Caesarea two years in close contact with Romans, high and low, till he had learned to become a Roman to the Romans. In order to know both them and their language we need to mingle much with the people, freely chat with them and hear them express themselves. We must be in contact with Him who could safely and savingly touch the leper before we can safely and savingly come in touch with the heathen.

3. Again, the language itself, which is very defective, is a difficulty. It is better suited to the transmission of hoary errors than the propagation of new truths. The newcomer finds, for instance, a certain term in use for God, and begins to employ it just as he would the corresponding word in his own language; but if he is talking to new hearers it will probably not convey to them the meaning he wishes, and may be understood in a sense that would horrify him if he knew it. We have always been divided over the proper Chinese term for God. The controversy has at times been very sharp, but is now quiescent; for both the disputed terms are in successful use as well as a third, compromise term, originated by the Roman Catholics. The controversy helped me much by showing me the defects of the term I used, and the precautions to be observed in its use. This is only one of the more striking instances of the many difficulties met with in using a pagan language to convey Christian truth.

In the older mission stations these difficulties are much modified. During all that weary past, when everything moved so slowly, we were shut up to thorough work with small numbers, till now we have workers and churches and communities who are familiar with a Christianized Chinese language, understand the truth and know how to make it intelligible to others. At such points the newcomer who is properly fitted out with grace and sense can render efficient service almost from the start.

But at each new station all these difficulties reappear. The fact that one city has been compelled to tolerate the presence of foreigners has little weight with the next city. It, too, must learn by defeat that we cannot be kept out. In one town we will stiffly maintain the legal exemption of the Chinese Christians from any tax or levy for idolatrous purposes; the same thing has to be done over again with the next town. In like manner various other problems and difficulties repeat themselves. But the experiences and the successes of the past lighten the task, as does also the increasingly intelligent and sympathetic help afforded us by our Chinese co-workers.

Problems—1. There is the financial problem. The average Chinese pagan believes indifferently in three religions; and if he adopts one of these in particular he devotes his time to it and derives his support from it. The Buddhist and Taoist priests live by alms and by religious services; the Confucianist lives by literary labors. When, therefore, one and another native came to embrace Christianity they were apt to look to the missionary for employment and support. We were eager to have converts devote their whole time to propagating Christianity, and so unwittingly helped to confirm them in these erroneous expectations. Our salaries, too, immense in their sight, aggravated the trouble; and we kept them ignorant of what these salaries were, with the result that they estimated them to be larger than they really were. Then, too, professing Christ was very apt to throw a man out of employment or cut him off from his relatives. It was slow, hard work to get them to appreciate their privileges or their duty in the matter of self-supporting churches. But in the older communities quite gratifying success has been attained, and some shining precedents have been established which will help in the newer fields. Some veteran workers of the highest standing have greatly deprecated the practice of employing numbers of Chinese helpers. But there are wide opportunities for their employment; and the true solution is to be found, not in dispensing with them, but in bringing the highest talents and the most intensified spiritual power to the training and guiding of the Chinese churches and the mission employes.

2. The solution of the foot-binding problem is proving quite as easy as we could dare to hope. In China the unbound foot has appertained as distinctively to male attire as do pantaloons in America. We were slow to appreciate the heroism which could nerve a Chinese woman to unbind her feet. We saw only our side of the problem, and pressed it often more faithfully than intelligently. Nevertheless we have been quite successful. At Foochow it is pretty well settled that Christians will not bind the feet of their daughters; while the proportion of adult female members who unbind their feet is increasing. In new fields the task will not be so difficult.

3. Alcohol, tobacco and opium bring before us the problem of narcotics and stimulants. But tippling and drunkenness are not so prevalent in China as in most countries; and few, if any, churches make total abstinence a condition of membership. But much progress has been made in propagating the practice of abstinence. Tobacco is used by everybody; and in the newer portions of our field our helpers and members contend that they cannot invariably refuse the pipe when making calls, or the wine at wedding feasts, without giving

offense, and hence decline to take the pledge, though they themselves habitually abstain from both wine and tobacco. But all unite in giving no quarter to opium.

4. In the earlier stages of the work we had but few additions from the well-to-do. But as we begin to gather converts from the prosperous we meet with some trying problems in connection with polygamy, which is very prevalent among the upper classes. There is no hesitation about disciplining a brother who takes a secondary wife after professing to be a Christian. But when a man is converted who already has two wives and children by both, there is much difference of opinion. Shall a mother be separated from her children, or shall mother and children both be sent away to the heathen? In the eyes of her neighbors she would be disgraced and put to shame. She might explain the situation to them; but few would give her the opportunity to explain, and even these would not believe her. And where would the husband send her?

A teacher translating for me made Matt. v., 32 read, "Every one that selleth off his wife," etc. He said there was no other colloquial term for divorce. The women are to a certain extent property, and if a man does not want to own his woman any longer he must find another owner for her. But she is more than property. She is also a daughter, a sister, a cousin, a niece; and her relatives can interfere when it comes to so serious a matter as selling her off. They have to protect themselves as well as her from dishonor. In one case, where the secondary wife was in decline with consumption, a self-supporting Chinese Church received the husband to full membership. In another case a man with two wives has been refused admittance to church membership; but for all that he is the most active worker and most liberal giver in the church—in fact, does everything except partake of the communion. The Chinese Christians are not willing to insist on divorce in every case, and they point to I. Tim. iii., 2, and Titus i., 6, "The husband of one wife," as affording indirect proof that Paul did not insist on it, but would debar a man with more than one wife from Church offices.

5. The educational work has been a source of much controversy. Christian schools are valuable as evangelizing agencies. But how strictly shall they be confined to this one aim? And what part of the regular curriculum shall be devoted to direct religious instruction? How much shall be done in the way of teaching English and western sciences? There is room here for wide differences of opinion, and the room has been fully occupied. Perhaps the sharpest controversy has been over the teaching of English. The first attempts in earlier years resulted disastrously in many cases. It could not be taught

without giving to the pupil so much of extra personal care and attention that he would imagine himself a special favorite and become ruinously puffed up. It also often proved to him a tree of the knowledge of good and evil, of which he ate unwisely and with fatal consequences. Later efforts, conducted more judiciously, on a larger scale, and with numbers of pupils all treated alike, are proving more successful. The teaching of English in China is already a great and a growing work; and the problem now is how to have English and western sciences taught by Christian men and women so that these things will be handmaids to truth and righteousness.

6. Another much-discussed problem is, How far shall we go in appealing to the civil authorities for protection from assault and for redress where loss or injuries have been incurred? Some both carry weapons of defense and also always insist on redress. Some, like myself, never carry any weapon, but do sometimes stubbornly insist on our treaty rights. Some think that even this is not consistent with faith in Christ's promises or obedience to His teachings as to meekness. At the present time circumstances are such that we can, if we will, interpose legally in behalf of converts who are persecuted, or oppressed, or defrauded, or have a quarrel forced upon them. In China the strong are always quarreling with the weak and imposing on them. We at one time took the position that we would interpose only in case of religious persecution. But open, undisguised persecution is comparatively rare. It is more the style to take advantage of some mistake or fault, or to egg on some one to pick a quarrel or revive an old feud with a Christian, and then all combine against him. The cases range all the way from those in which the Christian is entirely blameless to those in which he is seriously at fault, and from those where persecution is the aim to those in which dislike of the foreign religion incidentally makes things worse for the Christian. Blood is thicker than water, and it is hard to stand by and see our spiritual children imposed on by the strong and truculent, when a vigorous protest from us will rescue them; and if we once establish the precedent of interfering only in cases of persecution, there never would be any cases of persecution. It would always be something else. Yet interference is delicate business, and if blunderingly done or overdone may do our cause great harm. To my mind this is the most perplexing problem we have to deal with.

THE RELIGIONS OF CHINA

REV. W. S. AMENT, OF PEKING, CHINA

Some one has said that you cannot tell the truth about the Chinese without lying. They are the most irreligious people on the earth, they are also the most religious. They are very devout and very undevout. I live in a city which has twelve hundred heathen temples in it. I think New York city has 375 churches. In the city of Peking we have temples to the right of us, temples to the left of us, temples in front of us and temples behind us, on the hills and in the valleys.

To understand the religious belief of China you must go in the first place to their most ancient books; secondly, you must go to their homes, and, thirdly, you must go to their temples.

First, their ancient books. The very first book is the book of history. In that book of history we are first introduced to the Emperor Shun. We find him in the ancestral temple worshipping the spirit of his predecessors, and also the spirits of the hills, waters and trees. These spirits, according to the Chinese, fill all nature. So we find in this ancient book two truths emphasized—reverence for ancestors and the personification of nature. You will find this reproduced in the imperial cult. If you come to the city of Peking, as I have said, you will see temples on every hand. To the south of Peking there is the Temple of Heaven; to the east, the Temple of Earth; to the north, the Temple of the Sun, and to the west of Peking there is the Temple of the Moon. We have there the personification of the four great powers of nature. The Emperor, perhaps, is the most religious man on the face of the earth; he has most religious duties to perform. When he goes on the street all other people must retire. All traffic and business is stopped for the time being. Sometimes we wish the Emperor was not so very religious. I said there were twelve hundred temples in the city of Peking; some are public and some are private. Perhaps, if the wealthy people of this country were as religious as the people of China we might have twelve hundred churches in the city of Chicago or New York, instead of four hundred.

Go into these temples and what do you find there? We find the representation of these deities.

How can we explain the fact that the Chinese prefer to be agnostic Confucianists and at the same time Taoists, and with both of them Buddhists also? We must take the history of the people in explanation. I said if you go back to the most ancient history in their book of history you find these two ideas, reverence for ancestors and the personification of nature. But these did not satisfy them.

When Taoism was introduced—500 years B. C.—the Chinese grasped at its ideas. When Buddhism was brought over from India they received it, and added its idolatry to the rest. They are not willing to cut loose entirely from the ideas of the past, but they will take new ideas from whatever source they may come. They would be willing to worship Jesus Christ if they could worship their other gods also. The spirit world is very real to the Chinese. The Chinese are the great spiritualists of the world. The invisible world is very near and very real to them.

Again, to understand the religious beliefs of China you must go to their homes. If you visit any Chinese home the last month of their year, say the twenty-third of last month, you would find all of the family earnestly engaged in worshipping the kitchen god, who goes away at that time. They put sweet things in his mouth so that he will say sweet things about them when he goes up there. And then a little later you will find them welcoming back this kitchen god. They also have a tablet before which they worship called the one-hundred god tablet, or the ten god tablet, or whatever it may be, on which I have seen among the others what was supposed to represent the head of Jesus Christ. They will pray for the kindly interposition of all these deities. The spiritual world, as I have said, is very real to the Chinese.

Let us go to their temples next and see how deep a hold their religion has upon them. There, as usual, you will find that most of the worshippers are women. They are very devout in their worship. You will see the women coming in with their children on their arms. I have stood at the door of some of these temples and watched the expression of their faces. The little child may draw back with fear as he looks on those dreadful gods, but the mother does not allow him to shrink; she will push the little one into the temple and will force him to worship before the idol. As they go out she frequently slips a little piece of cake or candy in the child's hand, and that is his reward for worship. I have often thought that if Christian mothers were as intent to fill the minds of their children with a sense of worship of the true God, as these heathen mothers are, we should have around us a more intense and more active Christianity than we have.

I want to tell you about one little girl in the city of Peking who was a very devout worshipper of the idol, a little girl only twelve years of age. At that time our Sunday school was very small. It seemed almost a satire to call it a Sunday school, when there were only grown people there. When we began to teach the children they would all run away. They were probably taught that story which is believed

very generally over China, that the missionaries would take the eyes off at a distance, but finally got to coming nearer. At last she came into a meeting, and being a girl of unusual intelligence and open to spiritual truth, she learned something about Jesus. We grew very much interested in her, and it looked as though we might win her for Christ and that she might grow into a useful Christian woman. After awhile we missed her, and we found upon inquiry that she had been taken ill with a fever. During her illness she had delirium, and during this delirium she talked about the Christ, the Jesus of whom she had learned. Her parents sent over to the chapel to inquire of the missionaries who Jesus was. When the child recovered sufficiently they asked her about Jesus. She said to her father: "Don't you know how big he is, how powerful he is?" He said: "How big is this Jesus? Is he bigger than that Buddha?" "Yes, he is bigger than that Buddha." Christ was enthroned in her young heart. He was, indeed, to her, "bigger than Buddha." The time is coming when in all China His influence shall be greater than that of Buddha. The Chinese are, I believe, reaching out to-day for a new religion. Two or three years ago the sentiment in China was: "We want no western religion." To-day the sentiment seems to be changing. Recently an influential Chinaman said: "I believe we need not only new ideas from the west, but we need a new religion."

Yet the government of China is not tolerant of the Christian religion. When President Angell visited my chapel he said: "I see no degree men in your chapel." If a degree man should come there he would lose his position. Every official in China must worship the gods of his ruler. The Emperor does not tolerate Christianity among his officials, but he cannot keep the people from accepting Christianity.

THE NEED OF MORE WORKERS

REV. W. P. KNIGHT, OF HUNAN PROVINCE, CHINA

Going about among Christian audiences, speaking at various meetings, looking as we do in the faces of intelligent and pious Christians, we find that it takes as much of the power of God to drive home the need to their hearts as to convert sinners. The need of China, numerically, is one of the most striking facts that comes before us. Mr. Speer has referred to the fact that China contains about a quarter of the human family. Four hundred millions in that great land, with all their hopes and joys, fears and woes, life and death—all that goes through human hearts here goes through them there. A missionary

who has labored there for some years has said that he has never been out of sight of a living Chinaman or a dead Chinaman's grave. Now I recall a journey that God has privileged me to take in China. I walked one hundred and twenty miles in one week, from Monday to Saturday afternoon, and I was never out of sight of a Chinese village. In the whole one hundred and twenty miles there was not one Christian, not one witness for Jesus Christ. God only knows when there will be a chance for those people to hear the name of His Son. Look at the province of Kiang-su, the province on the coast in which Shanghai is situated, with its population of 20,000,000. You have not got to take a journey of three or four months to get to your station there. It is easily accessible. In that one province alone there are forty great walled cities to-day without one missionary of the gospel. In Hunan you travel day after day in mule carts, you pass city after city and town after town, and meet no missionary. In that province before the rebellion there were 30,000,000 people. There are now 15,000,000. Call it 9,000,000 only, and let it be divided into eight districts of over 1,000,000 in each. My colleague and I are the only missionaries in one of these districts. So you see from the standpoint of numbers the need is tremendous.

Second, the physical need. There is one foreign doctor to every 2,000,000 of the Chinese. Their own doctors are barbarous and ignorant. The Chinese take out teeth with a hammer and nail. Think of the very prevalent skin diseases and eye troubles that simple remedies would cure! The suffering is incalculable.

Last of all, but most important, let me remind you of the spiritual need of these poor people. We heard last night from Dr. Burrell of the inadequacy of the heathen religions to meet these needs. We have heard from the various brethren this afternoon of men and women with hearts like our own, and in those hearts there is an unutterable longing for something they have not and you have. Oh, there is disease and you have the medicine; there is a thirst and you have the living water; there is hunger and you have the bread of life! I can see an old Chinese woman now—the dear old soul is about seventy-five years of age. She is near the grave. She is *unsaved*. She lisps the name of Buddha thousands of times every day as she counts over the beads in her hands. She is a type of multitudes. I heard this week of a man who for thirteen years had been trying every plan to get salvation. Finally he came to the "Jesus hall" and God settled the question in five minutes. They have their plans for getting salvation; they will buy birds and release them, or buy fish and put them back in the water, or they will hire a man to pick up all the bits of written paper in the streets; one old woman had not eaten an

egg or a piece of meat for twenty years—she believed in the transmigration of souls. She heard the gospel and was in a dilemma. She said: "If I take Christ He will reject me for having served idols for twenty years." Yet she dared not cling to the idols longer. She sat down with the missionaries and ate meat and gravy. She flung herself into the arms of Jesus.

What do all these things mean? The Chinese are looking for light. I am reminded that China is going to be opened. What does this mean? A flood of engineers, mechanics, electricians and surveyors will go into the country. Are we in the Church of Christ going to be second to them? Will we not take Jesus Christ and go at the head of the ranks?

Civilization will not save the country. The supreme need of China is Christ. It is not our western politics. We need men who are filled with the Holy Spirit to tell them of the Christ who died to save them. As we think of those who are going into the country for commercial ends let us look out for the spiritual needs. The country is open. I have traveled 3,000 miles through it and was called a "foreign devil" only once. May God help you to rise and go in His name to save them.

A MESSAGE

MR. LIEN, A CHINESE STUDENT FROM DE PAUW UNIVERSITY

I am so glad I can see Mr. Reid, who used to be my professor and my dear friend in Peking. When they were talking about Jesus Christ they brought you the glad tidings; they brought me sad news. I know there are so many Chinamen in China. If you ask how many Christians I cannot tell you, but they are so few. I would like to tell you a few words about my conversion. Though I lived on the other side of the globe in the dark continent, I knew Jesus Christ when I was seven years old. I was converted at nine and baptized at eleven. I lived with my father during that time. I went to the mission school, and to-day I can say I am a Christian; I am a true Christian. I served my Lord Jesus Christ from that time until to-day. I made a vow to God. I said: "Dear Lord, if you let me finish my education, then I will preach." Then I came to the United States to study for the ministry. When I go back to my dear home I just preach the glad tidings, the Bible, the truth, to those heathen. I call them heathen, too, because they do not know Jesus Christ. Now I am a Chinaman, not a heathen.

WOMAN'S WORK IN CHINA

MISS HELEN LEE RICHARDSON, OF SHANGHAI, CHINA

What a charm there is about the thought of native land! We can come to love a people so that their native land may be, in a sense, our native land. What affects them affects us. As we have been hearing of China and its needs we have been saddened because in some sense the speakers have been telling tales out of school, home secrets—things which we wish did not need to be told. The people do not realize that the Chinese are just like us, only they have not Christ. There are many lines of work in China. I am to speak of the work of women among women in that land. My special work has been in a boarding school there. Years ago money had to be paid to get girls to attend a boarding school. Now we get all we wish without it. Our boarding schools are crowded to overflowing. Though many of the girls come from heathen homes, some are from Christian homes. Some friends in America furnish scholarships which support girls in these schools. To civilize China is not to Christianize it. A Chinaman who is civilized and not Christianized some of us think is worse than before, because he has the vices of civilization and none of the virtues. These girls soon learn that there is something in Christianity that they do not possess; something in Christ not in Confucius. They soon come to love the name of Jesus, and they become excellent workers for Christ. They learn that to become Christians is to become working Christians. They learn that it means coming out and testifying for Him.

We give them in these schools a course which compares with that taken in our grammar schools in this country. There are instances in which they take more advanced study. Some of the western sciences are taught. This is all given in the Chinese tongue. They are made familiar with Chinese literature, without knowledge of which the Chinese think their education does not count for much. The girls in our boarding schools have to unbind their feet. The parents give us the right of betrothal. Were it not for this they would be married to heathen men; we see to it that Christian husbands are selected. They become the wives of our Chinese school-teachers, preachers and business men.

We have in Shanghai a school for the education of the higher classes of Chinese girls. We are seeking to make it self-supporting. In this school we give the girls both English and music. The school is only five years old. We are now crowded to overflowing, having over fifty pupils. The musical department in this school has been the most important. The girls love music. The Chinese love to have the

girls learn music. Our school is in a most encouraging condition. It is inspiring to see the transformation that takes place in the lives of these Chinese young ladies as they emerge from darkness and seclusion into the light and liberty of the gospel. The hope of China is in her women. We seek to bring them up to a higher standard than they have known and show what Christianity and civilization can do for woman.

It may be that there is some one in this audience who is thinking of going to China and engaging in educational work. If God is speaking to you about this matter, let yourself go. Follow where He leads you. If He takes you into a boarding school He takes you into a blessed place and into a great field of usefulness. Do not fear to go. If Jesus Christ perfectly satisfies you here in America, He will perfectly satisfy you in China. If He is not perfectly satisfying you in America you may well doubt whether you have had a call to missionary work. Christ pledges to satisfy us and keep us and use us. Come, if He leads you, even to China.

WOMAN'S WORK IN CHINA

MISS MORRILL, OF CHINA

My work in China has been among the common people. "God loves them, because He made so many of them." I wish to give you two little instances to show the helpfulness of the work and the sacrifice made by some of the Chinese Christians. I had been in China about a year when I went to a neighboring village. We passed a village wall. My Bible woman and the driver had some strife. The driver said the foreigner should be expelled from the country. She said, "Look up," and pointing to a branch which grew out from the wall, asked, "Why not pull out that branch?" He replied: "If I do it would mean destruction to myself." She said: "This is true of the gospel. It is planted almost everywhere in this land, and woe be to the man who tries to destroy it; he cannot destroy it, but will destroy himself."

One Bible woman had a set of ten-cent pieces made into buttons, which she prized very greatly. She had a rough cross scratched on one of the buttons. She said: "When I go out to teach the people, and they do not wish to hear me, I look at this. When Jesus was on earth He had a great cross to bear. I find it helps me to think of this little cross." But for the gospel's sake she was obliged to part with her precious treasure at seemingly great sacrifice. Upon hearing of this the King's Daughters in America sent her a beautiful silver cross.

She looked at it long and wistfully, then said: "I gave up a rough cross for Jesus, and now He has bestowed upon me a great gift." Now, you may think you are giving up much here, but rest assured the Lord will give you a hundred fold more than you have given.

WOMAN'S WORK IN CHINA

MISS WYCKOFF, OF CHINA

The needs of China! Surely, there is a loud call from China for pioneer work in the darkest places of that country. The prepared fields also need workers. The fields which have been sown need harvesters. The call comes to us from Christians who have had some instruction and wish to know more of the truth of the Lord, that they may become more efficient workers. Schools are waiting for those who will go and take charge of them. A station only one and a half day's journey from where I work is waiting for two ladies. Two young ladies are wanted for Tien-tsin. All the work that has been done there for two years has been done by married ladies. I think of the calls from these prepared fields. Can we not help to supply this need? Many of the stations are not manned as they ought to be. Also there are many who are breaking down because their strength is not sufficient. That work must stand still while they are taking their vacation. It is sad that where there is such an opportunity these fields should be neglected.

The evangelistic and educational work must go hand in hand. The young married women who cannot come to the boarding school ought to be taught in the Scriptures. How shall we carry on this educational work among the women? We go to the villages where there are Christians, give them lessons, do some preaching, and then wait two or three weeks before visiting the field again. In some cases we stay in a village a week or more. In some of these villages we have classes of from twenty-five to thirty women. The language is very difficult; the women have never read a character. You will realize that it means much for them to begin at the very first and learn this language, reading from little books, then reading in the gospels, and then in the entire New Testament. The New Testament has 2,000 different characters. They must learn that many before they can read with intelligence. The Spirit of God is able to take those minds, so stupid, and unfold their powers. These women have begun to read and think and understand for themselves, and it is one of the greatest privileges of my life to help them. If you could hear from their own lips the blessings that have come to them through the gospel, and see

their transformed lives, your own faith would be greatly strengthened. In Buddhism there are over one hundred names for deity, but God, the Father, is not one of them. This brings to my mind a conversation with one of the Chinese women. I said: "Do you think the Emperor of China knows anything about you?" She replied: "No; why would he know about me, a poor old woman?" I told her that God knew her and loved her. As I told her of the fatherhood of God and spoke of the Father and the child and of the home and of the entrance through Jesus Christ, who is the truth, she began to grasp the truth. What the gospel means to these women we can never fully know.

QUESTIONS

Q. What chance is there for Christian work in government schools? A. I do not think there is a very good chance. Most of the government schools set their faces against Christianity. They want western science, but in the school itself there will be very little opportunity for giving Christian instruction. It would have to be done privately and under great restriction.

Q. What are the prevailing religions of China, and the approximate numbers adhering to each? A. You have heard something about the religions of China to-day. I suppose the prevailing religion of China is the worship of ancestors, and that is something that almost all of the Chinese believe in. They are Buddhists and Confucianists and Taoists all mixed up together. Almost all are Buddhists, almost all are Taoists and all are Confucianists. There are, I suppose, about 20,000,000 Mohammedans in China. I do not know how many Roman Catholics there are; I have seen an estimate of about a million. I think the *prevailing* religion in China is that of our Lord Jesus Christ. There are 80,000 Christians there. The number has doubled in about seven or eight years. I think it will go on increasing rapidly. I hope I may live to see the time when China will become a Christian nation.

Q. What is the effect of the climate on one's health? A. My general health has been very good since I went to China. Some one has said one lung is enough to take to India. One of our ladies was in poor health when she went to China, and after being there a while became strong.

Q. Do the male physicians treat female patients? A. Not in pioneer work. At first they treat some eye diseases and general diseases.

Q. Are the services of medical missionaries sought by the Chinese? What are the duties of the medical missionary in China? Can a medical man find much time for evangelistic work in China? A. I will speak of my own work in Honan, in northern China. We have

from 100 to 150 patients every day. If we gave each one five minutes we would not have time for rest or anything else. We must attend to these in the afternoon. Among these there will be probably from six to ten surgical cases. These must be put off until the next morning. We devote the morning to surgical work. The patients accumulate about the door in great numbers, waiting for a chance to get in. The hospitals are larger than many of them here. The staff is reduced to one, and no trained nurse. The people are so given to lying that some say they have been waiting several days. We have to give each a slip of paper as soon as they arrive, with the date of arrival on it. They must present these, and then they are treated in order. As soon as you open the door there is a crowd of persons with tumors and cancers ready to step in. What can we do with them? The most feeble ones are generally pushed to the back of the crowd. They get a long stick and hold out toward us their slips of paper. I am so glad to hear that there have been so many medical students volunteering. I would like to say one word to the medical students. Take a good course before you come out. There is no one to take advice from. The medical assistant cannot give an anesthetic. You must administer that and perform the operation at the same time. You must have thorough confidence in yourself in order to undertake these operations. Therefore, the best course possible is none too good. As soon as you get out there you are asked to treat diseases. A doctor's work is forced upon you. Don't try to take a medical course and a theological course too. Let the theological student take the best course he can. Let the doctor take the best course he can. Take hospital work, if possible, also, to give you some practical experience. You have very little opportunity there to study the effects of drugs. A Chinaman says he takes the medicine as you tell him. He does not do anything of the kind. Surgery is entirely miraculous in the eyes of the Chinese. I have far more work than I can do. The medical and evangelistic work must go hand in hand. We must have more workers. We have a chapel connected with the hospital. The medical work is a handmaid to the gospel. I cannot overemphasize the opportunities of the work. The evangelistic work is what we are trying to accomplish, but there is great need for medical men in northern China.

Q. What is the condition of Sz-chuen? A. It is the westernmost province of China. It has about 35,000,000 people. I suppose there are about 150 missionaries at work there. About one-half belong to the China Inland Mission. The work is very encouraging there. In this province the work has grown very rapidly the last six or eight years.



Japan and Korea

The Conservation of the Truths of Japan's Religions

Work for Women in Japan

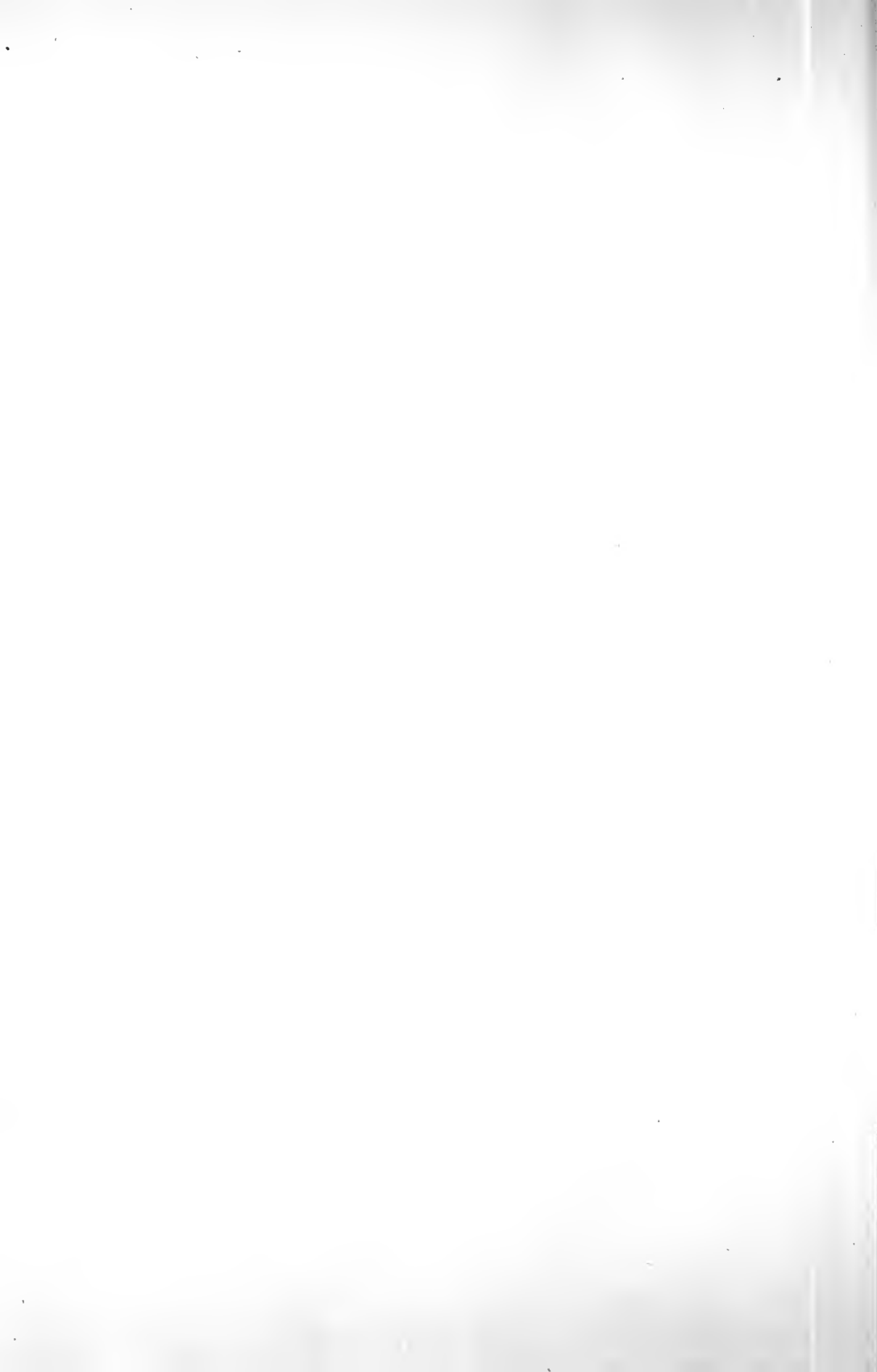
The Work that Awaits the New Missionary to Japan

The Special Qualifications Required for Japan

The Influence of Missionary Work upon the Life of
the Koreans

The Needs of Korea

Messages from Four Japanese



THE PROBLEM OF CONSERVING THE TRUTHS OF THE RELIGIONS OF JAPAN

PROFESSOR M. N. WYCKOFF, OF TOKYO, JAPAN

If I were to express an opinion off-hand I should probably say the truths of the old religions of Japan may be best conserved by saying nothing about them, but by precept and example declaring the truths of God as revealed in His Word. But a little thought causes me to recognize that it is impracticable and unwise to ignore the native religions. I am constrained to go further and to admit that there are those who possess the vision of seers, and who may greatly aid and strengthen their building for the future, by carefully digging out and using the stones of truth that are in the old religions that have influenced the past.

I firmly believe that God has been through all the past preparing Japan for the gospel revelation, and that the old religions have played a great part in that preparation. I also agree heartily with these words of a Japanese brother, "But as Christ said to the Jews, 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill,'" so he would say to the teachers of these systems, "I am not come to destroy, but to fulfill."

There are in Japan three religious systems that have exercised much influence upon the people, viz.: Shintoism, the native religion of Japan; Buddhism, said to have been introduced in 552 A.D., coming from India by way of Korea and China; and Confucianism, imported from China, and which has exercised much power over the political, social and domestic life of Japan since the beginning of the seventeenth century.

It does not concern us now to consider the teachings of these systems, except so far as they yet remain as influences among the present-day Japanese. The study of the ancient books of these religions would give but little assistance in understanding them as they exist in Japan to-day, for constant and great changes have taken place during the passing centuries, and these changes have been intensified by interaction and reaction upon one another till we find that, though there are three religions in name, the lines of demarcation are not well defined, and that the religion of the great mass of the people is not Shintoism, nor Buddhism, nor Confucianism, but a compound of the three. Proof of this fact is scarcely needed, but I will give the testimony of both a non-Christian and a Christian Japanese.

The former said at the Parliament of Religions: "In Japan these three different systems of religion and morality are not only living together on friendly terms with one another, but, in fact, they are blended together in the minds of the people, who draw necessary nourishment from all these sources. One and the same Japanese is both a Shintoist, a Confucianist and a Buddhist."

The latter, a Christian pastor, wrote: "The lines between the adherents of these religions are very vague. A Buddhist may also be a regular worshiper at a Shinto shrine. There is no objection to being equally devoted to both temple and shrine. Therefore, it is generally true that in one house you may find a Buddhist altar in one corner, while the Shinto gods are honored with various offerings in the other corner of the same room. The people seem to be ambitious to have as many objects of worship as possible, so as to insure the greatest possible happiness."

Though this is true of the masses, it is not equally true of scholars and of some of those who manipulate politics, and during the last fifty years there has been almost as much stir in the ethical life of the Japanese as in their intellectual, political and social life. This has shown itself in attempts to revive each of the old religions, thus developing antagonisms of each against the others, and of all against Christianity. These movements, though chiefly confined to scholars and politicians, have had a very considerable influence in the recent political history of Japan. They have not much affected the religious beliefs of the people, but yet, by throwing Confucianism into disrepute for a time, they have brought about a widespread disregard of certain ethical rules and habits that ought to be preserved.

The overthrow of the Tokugawa Shogunate and the restoration of power to the Emperor grew largely out of a revival of Shintoism caused by a study of ancient Japanese history, which developed a desire to restore imperial power and overthrow the Tokugawa usurpation. This movement really began in the last century, and gradually grew in strength till it accomplished its purpose, in 1868. Buddhism was not primarily the object of attack, but as it enjoyed the favor of the Tokugawa government, it fell into official disfavor when that government was overthrown. It afterward regained some ground, but the movement in its favor was managed largely by laymen, and means no increase to the influence of the priests. There is at present a great and apparently growing literary activity on ethical and religious lines, which shows an awakening especially of Shintoism and Buddhism, and manifests itself more in trying to adapt the old systems to the new times than in a revival of the old beliefs.

As to what Shintoism really is, and whether it can properly be

called a religion, there is much disagreement among the doctors, both native and foreign; but I think the following, though incomplete, is a not unfair representation. Shintoism has for its chief doctrine that the emperors are descendants of the gods, and are, therefore, objects of worship. It is believed by some scholars to have been originally monotheistic, but by personification of the forces of nature and deification of heroes and ancestors, it gradually became polytheistic, and now claims to have more than eight millions of gods. Though having such a populous pantheon, the shrines of Shintoism are marked by their lack of idols, the only visible emblems in them being paper wands and mirrors. At first Shinto, "the way of the gods," meant only the rites and ceremonies of worship, among which those relating to purification occupied a large place. Dr. Griffis says in "The Religions of Japan" (p. 97): "The ideal of Shinto is to make people pure and clean in all their personal and household arrangements; it is to help them to live simply, honestly and with mutual good will; it is to make the Japanese love their country, honor their imperial house and obey their emperor. Narrow and local as this religion is, it has had grand exemplars in noble lives and winning characters."

Present day Shintoists are trying to read many new things into it in order that it may have undoubted sanctions of a religion, but the one most important thing that Shintoism has given to Japan is the spirit of loyalty. In these days of the manifestation of an almost exaggerated patriotism, this question of loyalty is the one that has been most strongly raised against Christianity. Even professors of the Imperial University have made and tried to prove the charge that it is impossible for Japanese Christians to be loyal, because they must place Christ above the Emperor. Loyalty is a good thing, which ought to be conserved. Three or four years ago our Japanese Christian brethren, in nearly all their public lectures and in many of their sermons, set to themselves the task of trying to prove by arguments that Christians could be as loyal as anybody else. Their arguments were sound, and no doubt had weight in some quarters, but after the war with China, when officers of the army and navy told of the conduct of their men, and said that none were more faithful, devoted and trustworthy than the Christians, the proof was sufficient and convincing to all who were willing to accept proof, and that objection to Christianity was not heard so frequently as before. We need not fear that loyalty to country and king will be weakened by learning loyalty to Christ.

Among the systems that are naturalized in Japan, the one most really a religion is Buddhism, and it has had a large share in giving the training by which God has been preparing the people of that empire for the reception of His plan of salvation. It has done much in

the promotion of art, education, literature, gentleness, civilization and religious ideas, and it still has a strong hold on the thoughts and lives of a great majority of the people. There are twelve Buddhist sects, some of which have recently become very active and are putting forth all their strength to make a strong stand against Christianity. They do not hesitate to imitate the methods of the Christians, and it no longer sounds unfamiliar to hear of Buddhist young men's and women's associations, temperance societies, summer schools, lecture associations, etc. Whatever truths there may be in Japanese Buddhism are thus, under the stimulus of the presence of Christianity, being brought to the front, and there will be little difficulty in showing their superior counterparts in the teachings of our Bible, and we can further hold out to them the joyous hopes of the Christian instead of the pessimism and stolid resignation of the Buddhist.

Confucianism in Japan is, in several respects, different from that at its home in China, having, like most things introduced into Japan from other lands, been subjected to considerable changes. It has had much influence upon ethical thinking and upon domestic duties and the relations of superiors and inferiors. It emphasizes love, righteousness, courtesy, wisdom and fidelity. You are all familiar, no doubt, with the negative Golden Rule of Confucius, "Do not to another what you would not wish him to do to you," and recognize its great inferiority to our Savior's positive form of the same. The teachings of Confucius, though practical, are, for the most part, incomplete and one-sided, in that they emphasize only the duties and responsibility of inferiors to their superiors. Its keynote is reverence. Yet its influence has been largely good, and it produced splendid results in courteous behavior and filial respect and obedience. It is a sorrow to all thoughtful men in Japan to-day that there has been a great falling off in the practice of these things, and many fear moral shipwreck for the country, as they note increasing unruliness and lack of reverence on the part of the young. It has been thought possible to counteract these tendencies by reviving the teaching of the old Confucian ethics in the schools, but the results are meager and unsatisfactory. Not a few are now watching Christianity and wondering whether it may not hold the solution of the difficulty. We believe that it does carry the power to solve it, and here again we see that its mission is "not to destroy, but to fulfill."

From what has already been said we learn that there are truths to be conserved—truths that have been wrought by the old religions into the thought and life of the people, rather than those of mere doctrinal statement. I am not competent to state specifically how the problem may best be met, but I am inclined to repeat in a slightly modified

form what I said at the outset, viz., that these truths may be best conserved by a prayerful and Spirit-led teaching of the Word of God, accompanied by genuine sympathy for the Japanese in their aspirations after what is true and by the manifestation of "the white flower of a blameless life." This cannot be done in our own strength. "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."

WORK FOR WOMEN IN JAPAN

MISS ABBIE B. CHILD

Japan is adopting Western ideas and ways so rapidly the opinion sometimes prevails that missionary work is not so much needed there as in other countries. The Western traveler in Japan cannot fail to be impressed with the signs of a transition state everywhere—trolley cars whizzing by the strange old temples, tall factory chimneys shooting up amid the low, frail houses, the electric light shining out through the eye of enlightenment in Buddha's forehead.

Yet the traveler would also be impressed with the apparent strength of idolatry. In India and China the temples show signs of age and decay, but in Japan many of them are new, and all are comparatively well cared for. In general, idol worship seems strong and vigorous—a controlling, powerful element in the life of the people. This is specially true among the women, as shown by many pathetic signs of their faith. Many of their idols have children's bibs and such things hung about their necks, which mothers have placed there, hoping that their children might be favored by the gods. Then, they have their gods of health. If a woman has anything the matter with her she goes to the image of the god and, supposing that her arm is sore, she rubs the image's arm and then her own, thinking that she will thus be cured. Many of the images have parts almost worn away by frequent rubbing, showing what great faith the people have in their idols.

Old Japan required of its women—besides household duties—only a knowledge of etiquette, the arrangement of flowers and the serving of ceremonial tea. New Japan, at its first awakening, wanted its women to be like the foreigners. The Empress and her court adopted foreign dress and modes of living, and women of other classes followed their example. Missionary women were importuned for help to carry out the new ideas, and they took good care that Christianity had its place in the teaching. Girls' schools were crowded and women were received into the churches by the hundreds.

The reaction came. A wave of extreme patriotism spreading over the country brought great prejudice against everything foreign. This

had much more effect upon the life of the women than upon the men. The men still desired a knowledge of Western ways in order to be fitted to fill government offices. The rising commercial spirit demanded this same knowledge in order to make money. But this was not necessary for the women. The men might be aggressive and foreign if they chose, but for their wives and daughters they preferred the old, quiet subjection, the abject obedience, rather than to imitate the foreign women. They did not want them "to walk like men," to talk in the presence of men.

Although very few, compared with the great mass of women, had been affected by the new ideas, or had shared in any way in the great awakening, yet a beginning had been made, and the retrograde movement, especially in the education of women, has undoubtedly postponed their elevation for we do not know how long.

While Japanese women have a much better position than those in other Oriental countries, yet, at the best, they are generally looked upon as babies and toys. It was only the other day that I was told of an enlightened Japanese gentleman who had just divorced his wife because she "talked too much." As a rule they have very little independence of character. They cannot go against or beyond the public sentiment about them. It will be long before there will be found among them a Frances Willard or a Lady Henry Somerset, who will have the power to create public sentiment, or even to make the attempt. They must be led along like children out into the light of Christian womanhood.

I believe that the next few years will afford a wonderful opportunity for work among women in Japan. The time is coming when educated and wealthy men will want intelligent, cultured wives, and it remains for mission workers to labor that they shall be Christian wives, to prove that women can stand erect beside their husbands, may be filled with high and noble purposes, and yet be gentle, sweet, unselfish, loving and lovable. The foundations for such work are already laid. There is a fine body of missionaries in the field with full knowledge of the people, their language and customs. Schools are established, suitable buildings erected, and there is a fine company of native Christian women, full of zeal and earnestness, in the service of our Lord Jesus Christ and in the work of making Him known to their countrywomen. The tide has turned and foreigners, their teachings and their religion are coming into favor once more.

It was my privilege less than two years ago to attend a meeting under the auspices of Christian women in the city of Osaka. More than four hundred women had assembled in a hall to celebrate the birthday of the Empress. An interesting programme of essays, ad-

dresses, music and representations of events in Japanese history had been well planned and was well carried out. The thoughts and sentiments expressed as to the influence of Christianity, and the position of woman, would have found their place in a similar gathering in our own land. The women themselves were most attractive, with their smiling faces and dainty, soft-colored, picturesque garments. I could hardly think of a happier life than one spent in leading these dear women out into the light and freedom of the gospel.

By a table of statistics, arranged in 1896, we find that there are now 234 single lady missionaries at work in Japan. There are 47 well-established boarding schools for girls, with about 2,500 pupils; 10 Bible training schools, with 238 students, and between 200 and 300 Bible women at work among their people. Among these women are workers who would be rare in any land. Especially do I remember a dear saint whom I met in Okayama. In her youth an irresponsible victim of the immorality which is the open sore of Japan, the blight that falls upon so many women's lives. Out of much tribulation her robes had been washed white in the blood of the Lamb. Her strong, sweet spirit shone in her face, was felt in the very touch of her hand, and one did not need to be told that she was a ruling spirit and peacemaker in the Church, the friend and consoler to all who were in sorrow, a mother to her Ishii and his orphanage, an invaluable helper to the missionary—in short, a true, devoted, Christian woman. There are millions of women in Japan waiting for a transformation just like this, in kind if not in degree, waiting for the power of the Holy Spirit to be brought to them by teachers, brave workers, all-around missionaries from America, many new ones, we hope, in this audience here to-day.

THE NATURE OF THE WORK THAT AWAITS THE NEW MISSIONARY TO JAPAN

REV. A. D. HAIL, OF OSAKA, JAPAN

The conditions that obtain in Japanese life and society so thoroughly condition the work to be done there that the new missionary cannot wisely determine his work and how he shall carry it on before he reaches the field. The exception to this rule is to be found in the case of missionaries specially fitted for definite lines of work that they are sent out specifically to engage in. The reason for this lies in the fact that Japan is most decidedly a two-sided country. Some superficial observers have only rose colored views of the country to present to their readers, while still others see no good what-

ever in Japan and the Japanese. There is an element of truth in both views. In the Japanese language there is a class of ideas to express which requires a "synthesis of contradictories." Thus in order to express the idea of distance the two terms "near-far" are used. They speak of the near-far of a place, that is, its distance. And so when "temperature" is the idea to be expressed they would write "the heat-cold" of a room or country or climatic conditions. Like this is the case with Japanese society; it is a "synthesis of contradictories." Almost every conceivable phase of Japanese life has its opposite, its contradictory, and these contradictories need to be known in order to rightly understand the character of the work to be done.

This fact justifies the action of the various conferences of missionaries in recommending that a new missionary's chief work for the first three years should be devoted to language study. This period of apprenticeship to the language not only is a benefit to the missionary in linguistic lines, but he is at the same time acquiring a knowledge of the people, a knowledge that will save him many mortifying mistakes and prevent him from alienating numbers of the Japanese with whom he comes in contact and must win by his work.

On going to Japan the new missionary will find that his work will be modified by the circumstances that Japan is a small and compact empire and that in this land of limited bounds there has already been developed a Protestant Church, with forty thousand members, an able ministry and many faithful evangelists who will be co-laborers in the work. Tact will be needed. It will be necessary for the missionary to understand well the trying circumstances under which the Japanese Church is placed at the present time. There can be no successful work where missionaries and native workers become mutually suspicious of each other. Wrong ideas are abroad in America in regard to Japanese Christians, ideas that may lead new missionaries to carry on their work from the standpoint of an entirely wrong conception of the state of things. It should be borne in mind that since 1889 there has been a great reaction in Japan against Western things, Christianity being classified by them as a Western faith. Christians have been continually charged with disloyalty, and Christianity has been regarded as a religion revolutionizing the country and upsetting some of the fundamental ideas of the Japanese political system. It is true that the Chinese-Japanese war furnished the Christians a splendid opportunity to give, by their works of loyalty, by encouraging the soldiers, by nursing the sick in the hospitals, a practical answer to all such charges. This brought them into high favor with the leaders of Japan, both civil and mili-

tary. This, however, only served to stir up all the more the opposition of the other religionists of Japan and it is the brunt of the unscrupulous methods of these antagonists that they now have to meet.

The nature of some of the opposition to Christianity has had much to do with the efforts of Japanese Christian leaders in working up apologetics along the line of those half truths which are to be found occasionally in the old religions of the country. Doubtless there is here an interesting field of work. In connection with this, however, there has arisen the idea that there are Japanese Christian leaders who are seeking to develop a purely Japanese Christianity, "Japanizing Christianity rather than Christianizing Japan," as some one has expressed it. This report has produced a feeling of uneasiness in some home circles, possibly, also, with others. If there has been anything of this kind it will be found that the leaders are without any great number of followers. In the whole orthodox Christian body in Japan there are but few, if any, who have this ambition for the impossible. That there may be developed a type of phraseology peculiar to the hundreds of years of the influence of Buddhism upon the language is true enough. There are "watermarks of age" even in our Old and New Testaments. They show the influence of the civilizations, religions and customs of the times and countries in which the various authors lived. Our Western systems of theology bear the impression of Greece, Rome, Geneva, Oxford and New England. Here, too, we may expect something similar. There may be snatches of truth in Shintoism, Buddhism and Confucianism. In Christianity there is nothing antagonistic to any actually admirable thing in any of the old religions in this country. It comes to rescue them from the false uses to which they bear witness, transforming and consecrating them to the service of Him who is the incarnation of all truth.

I feel that this thing of rightly understanding the point of view of Japanese leaders is of paramount importance to the new missionary to Japan. No proper conception of the nature of the work can be attained without it.

With these general principles understood it only remains to briefly specify the lines of work open to the new missionary.

The older forms of work still need to be carried on until the Japanese can completely take them over. The theological schools are still to be manned. Each year there is an increase in the number of capable Japanese leaders coming on, but the missions generally find it to be important to retain a quota of men in each of these institutions. The same is true, also, of the other branches of educa-

tional work which are preparatory to the theological and that are to equip an intelligent Christian laity.

The touring evangelistic work, city evangelistic work and the Bible woman's work are all awaiting their reinforcements that they may be carried on both more extensively and intensively.

Of the newer forms of work there may be mentioned first of all the kindergarten. There are now several very successful ones in operation conducted by some of our most gifted and talented American missionary ladies. They have been quite successful in reaching the mothers. This branch of Christian effort is still in its infancy.

The commercial expansion of the empire, incident to the influx of the indemnity collected from China, has wonderfully developed the cotton spinning industry. More than half a million of spindles are now in operation in Japan. This brings a large influx of operatives into the various large cities, many of them being children, both boys and girls, and also many thousand women. A little work among these has been begun, but waits to be widened.

The work of training Bible women and superintending their work is also one that is assuming enlarged proportions, but needs to be more widely extended.

The girls' school problem also awaits solution and the patient, untiring routine devotion of some consecrated souls. This branch of the work has met with more opposition than almost any other. The stock objections to these schools are that they are detrimental to the good manners of Japanese girls; they educate them for an utopian state of things; they unfit them to become the wives of Japanese men; they Westernize them; they graduate women well up in English who know but little of the language of their own country; they engender pride. One of the most prominent of the missionary educators engaged in the girls' school work in Japan says: "Patient continuance in doing well the work we can do in this line is all that under present conditions can be done. The efforts of the past ten years to elevate women by means of education have been far in advance of public sentiment or sympathy. Christian education has had but little chance, though its influence has been, in my humble opinion, very great and, comparatively speaking, of wide extent. I believe that the Christian schools should be maintained ready to meet the demand that will certainly be made upon them when the leaven now working has made itself more widely felt."

The orphanage work is also one that must more and more engage the attention of missionaries. Japan is sometimes subject to immense calamities. One earthquake seven years ago destroyed ten thousand lives inside of four minutes. A tidal wave of two years

ago swept off thirty thousand. Local floods sometimes sweep away villages. All this means many thousands of children rendered homeless and orphans. Several important orphanages have already been established, but there ought to be more.

The new missionary going to Japan willing to follow the leadings of Divine Providence and get his adjustments to his work patiently will find a wide field of work, whose blessed results will enlarge almost endlessly.

THE SPECIAL QUALIFICATIONS REQUIRED OF THE MISSIONARY TO JAPAN

REV. THOMAS C. WINN, OF JAPAN

What I have to say does not apply particularly to the new missionary, but to every missionary in Japan.

1. The first thing I wish to mention is adaptability; the power of the missionary to adapt himself to circumstances not only, but to the work which he finds is to be done.

I went to Japan, wishing and intending, to do evangelistic work. And I made this known, at the same time stating that I did not expect to engage in educational work. Within a week, however, after reaching my field I found myself in school work. And from that time to this I have given more or less of my time to teaching, being providentially led to do so. But when I consider some of the results of that work I am not sorry to have had a share in it. To-day there sits on this platform one of the graduates of our school. His name is Mr. Aoki, which means Mr. "Green Tree." I trust he is a green tree, i. e., a living, growing man, who will be fitted to do good work for his country when he returns.

It, therefore, becomes the missionary not to be too certain and positive as to just what he will or will not do. He ought to hold that decision somewhat in abeyance, and be ready to give himself to whatever may be found awaiting and needing him most.

2. The missionary ought to be a man of studious habits. I am aware that this is nothing new. It is necessary for a minister, wherever he may be placed. But my mention of this qualification has especial reference to the missionary in his efforts in the study of the language of his adopted country. In order to learn that language or enough of it to be useful a man must give himself to the work with all possible energy and courage, determined to persevere for years in the effort. I am frequently asked: "How long did it take you to learn the Japanese language?" I had been in Japan four or five years before

I felt at all at home in the use of that language. And I know but a little of it yet. As long as we may remain there we have to study that language constantly. With the preparation of nearly every sermon that we preach, some new expression must be mastered in order to preach the sermon properly.

I repeat, the missionary to Japan ought to be able to give himself cheerfully to diligent study, for only thereby can he become able to declare that Word which is the power of God unto salvation to them that believe.

3. I believe also that the missionary ought to be, above all men, a patient man. There are peculiar difficulties continually arising in foreign missionary work, because we do not fully understand the people, and the people do not understand us. Let me give a single example of the difference between our own and the Japanese manners and customs. The Japanese have a custom of passing refreshments at the time of funerals. I have talked with my Japanese friends about this, and I find it has nothing to do with their religion. It has not anything about it which is of a religious significance, and so they wish to do it in connection with Christian funerals. It is to us a very distasteful custom; one that we cannot enjoy. Being an act of politeness, according to their etiquette, when we witness that custom, it is not necessary that we should be grieved over it. We ought to be able to have patience with it. And so it is with a multitude of things. I know that the Japanese have to exercise patience concerning many things which they find in us. If that be so, much more ought we to be ready to bear with whatever may be trying and call for patience on our part.

4. Above all characteristics of the man himself, love for the people is essential. If a man does not love the people to whom he is sent he would better stay at home. But if he really loves the people for whom he is working we can overlook his lack of a great many other things. Before I went to Japan I heard it said about home work: "Love, and then say what you please." That is, if people see that a minister preaches in love, his message will have influence with them, though it may contain things otherwise hard to bear. Love is a language which all people understand. Though you may not put your thoughts into words that they will understand, they will very quickly know whether you love them or not. If love is found to be lacking the person whose heart is devoid of it can be of but little service to the Japanese. If a man be without love which is ever manifesting itself, he cannot make up for that by any accomplishments that may be his.

This morning we heard two addresses on the qualifications of missionaries. I do not, of course, decry in the least degree anything that was said in them. Such men are certainly needed. I most fully be-

lieve that men of the highest abilities will find opportunity for their largest improvement and use in foreign missionary work. But I could not help feeling that the standard that was raised was so high that it would almost stagger me; that it would almost take away my courage if I were a young man contemplating seeking an appointment by a foreign Board. I do not believe that that is the only kind of men whom God can use in the foreign field.

I remember to have had heard or read a remark of Abraham Lincoln's, from which, in a roundabout way, I have taken a good deal of comfort. Mr. Lincoln said that he believed God must like homely people or He would not have made so many of them! I believe God must like people of ordinary abilities or He would not have made so many of them. I wish, further, to enunciate my belief that the bulk of the world's work is being done and must ever be done by men and women of ordinary ability and common attainments. Men and women of this class can be missionaries. They can do work there as well as work here at home. But they must have God's Holy Spirit. Every missionary is powerless without the Divine Spirit.

Let the Spirit of God take possession of his soul and every man, no matter what his talents, can go as a missionary and glorify his Master.

If any of you think of going as missionaries let your first purpose be to have the Spirit of God within you. Resolve to be a "Spirit-filled" man or woman. With your talents consecrated to Him, God will use you. Going forth in His strength and in His name, I can promise you that the missionary life will bring you as great a fullness of joy and blessing as any other life that you can live.

THE INFLUENCE OF MISSIONARY WORK UPON THE LIFE OF THE KOREANS

REV. DANIEL L. GIFFORD, OF KOREA

Some of the young people present in this audience to-day who are debating in their minds their personal duty to the foreign field may have their thoughts so centered on the darker phases of the question, the things they must give up and the difficulties they must encounter should they become foreign missionaries, that they forget that there is a bright side of the question as well. To such I bring this message: Think as well of the blessings that God gives to the worker in foreign lands. One of these is the joy of not only seeing as a fruit of his labor the bringing of souls into the kingdom, but the beholding of these

same lives changed day by day into the image of Christ, as the result of the Divine message he has brought them.

That you may get an all around view of the subject of the influence of missionary work upon the lives of Koreans let me, in the first place, admit that we are occasionally afflicted with false inquirers—men upon whose daily lives no real influence has been exerted at all. Perhaps due to the popular report that the French fathers, with whom the people continually confuse us, now and then interest themselves in the lawsuits of their converts, men seek to attach themselves to us as adherents, in the hope that, by so doing, they may secure the aid in their rival cases before the magistrates of the political influence which we, as foreigners, are supposed to possess. But as they find that it is our mission policy not to take up such cases, their interest soon disappears. Be it noted, however, that occasionally men with such ulterior aims, or those whose real motive is the desire to get employment, develop into genuine inquirers as the Holy Spirit, through the Word of God, takes hold upon their hearts.

You may perhaps be under the impression that it is an easy thing for a Korean to become a Christian. If so, let me disabuse your mind. From the moment the man decides for Christ, a complete revolution in the tenor of his life begins. One of the great days for the worship of ancestors arrives, and on conscientious grounds he refuses to join in the worship. Immediately he finds himself in trouble, and this is especially true if he happens to belong to the *yangban*, or instructor class, whose claims to social superiority depend so largely upon the universally strict adherence to the system of Confucius, who taught, as one of the "five relations," the division of all the people of the realm into two classes, the gentleman and the "low fellow." To class pride is added a measure of superstitious fear. Hence our Christian finds himself opposed by the bitter anger of the men of his family, and all his near and distant relatives, not to mention the dislike and ridicule of the rest of the community. If nearly all the members of the village happen to be his relatives we can imagine his hard lot. When a number of Christians live in the same neighborhood, of course, the conditions are not so severe. One *yangban* complained to me that giving up ancestral worship made it almost impossible for him to marry off his children in his own social class. The Christian decides to burn the implements of demon worship. At once he is assailed by the tears and imprecations of the female part of his household. Suppose, in the days of his heathen ignorance, he had contracted plural marriage relations. He has now a very delicate and painful duty to perform, in view of the Church law framed in America, which requires him to put away all his wives and offspring, except the first wife and her children.

Then, as a man who refuses to follow the almost universal customs of drinking and gambling, he is considered "peculiar." If he is a merchant, Christian principle requires that he mend his ways to a course of strict honesty in his transactions; and that the step is a hard one can be seen from the fact that the delusion is common among Koreans that the merchant who will not cheat and defraud cannot do business. Then if the Christian has been following a sinful occupation, or one of doubtful morality, he must give it up. The observance of the Sabbath he finds also difficult in a country where nearly every one lives from hand to mouth, and all the rest of the community, except the Christians, work or do business on Sunday; and, again, if he lives in the country, where the fifth day market for his region falls, every now and then, upon the Sabbath. One of his minor difficulties is mental confusion over the denominational differences of the various missions, which differences, I may say, many of the missionaries seek to minimize in their teachings. He is troubled, too, with certain things in the Scriptures, in a way peculiar to the Eastern mind. For instance, in the parable of the unjust steward (Luke, 16th chapter), taking a very literal view of the shifty procedure of the man, which is just what a Korean would have done under the circumstances, he is confused with what is to him the moral paradox of the passage.

You may like to know what changes for the better we see in the lives of the Korean Christians. In view of the variations in character of the church members in the home land, it is superfluous that I tell you that we have weak Christians and strong Christians. The two great temptations for our converts are to dishonesty and immorality, and occasionally one will fall. But, on the other hand, I have known men to move away from their native villages rather than resume the ancestral worship. Women who have passed from bondage of the fear of demons to the joyous freedom they experience in the love of Christ testify that they "feel relieved of such a burden"; that "it is almost as if they were living in another world." I know of homes that are happier. The Korean brethren are quick to notice the exalted place the wife occupies in the missionary home, with the result that their own wives get better treatment. Drinking and other bad habits are abandoned. Men, for the sake of conscience, change their occupations. For example, I remember one Christian man, whom I met in Pyengyang, who had formerly made an excellent profit from the painting of pictures to be used in heathen worship, but having, from a sense of duty, given up the business, was at that time finding it difficult to live. In Sabbath observance there is much improvement. One young merchant, doing business on borrowed capital, had to return the money to its owner, because he refused to keep open on Sunday. But

in his fidelity he was prospered, for he soon secured from another man the money to open, across the street, a still larger shop than the one he had lost for conscience's sake. In the native Christians who study their Bibles one can observe an ennobling of character, that is perceptible even in the expressions of their faces. One occasionally sees revealed in them a simplicity of faith that is touching. In one region in the North the Christians confidently declare that, when the cholera was epidemic, as the result of prayer, their families, and in some cases their villages, were spared, when all about them the people were dying. According to their means they are willing givers to the Lord. They are warmly patriotic; they take on readily an *esprit de corps*, which makes them aggressive workers for the salvation of other Koreans. In the church services they are quiet and reverent. There is something wonderfully suggestive in the attitude adopted by the Christian Koreans in prayer. Sitting as they do on the floor of the church, when the time for prayer arrives, they bow their bodies forward till the forehead or the hat brim touches the floor. This a form of the Oriental prostration. This Oriental prostration suggests the thought not only of profound reverence, but of complete submission to the will of the Superior. While in that position the Superior can work what He will upon the humble form before Him. My hearers, is not that the mental attitude you and I ought to take before God; completely surrendered, that Jesus Christ may cleanse from the heart all its selfishness and sin, and fill the place thus made empty with His own blessed presence and the "more abundant life"?

THE NEEDS OF KOREA

REV. JAMES S. GALE, OF KOREA

I am reminded of an ex-official who called on me one day in Fusan and, after the necessary salutations, announced that he had a matter of exceeding great importance to lay before me. It was, in fact, so important that he would not mention it that day, but would call for the special purpose the morning following. The next day he came, and this was the proposal: "The teacher (referring to me) will take a knife and open a vein in his wrist, and I will open one in mine; we will mix the blood and then be brothers. If you die, then I die with you, and if I die the brother will die with me." When I urged our friendship without this, he shook his head and wrote with his finger on the ground: "There is no faith without the blood." "But this is my doctrine," I said: "Jesus the Savior shed His blood to make a covenant of brotherhood. Your greatest need is not a covenant with me, but one with Him."

Again, on a journey north, I was confronted by the governor's *yamen* runners and ordered to his official quarters. There I found him standing, with his retainers on each side, amid great display. The pride of life was written on his face as he received me, a benighted barbarian from the dark land on the outskirts of the universe. "Where have you come from?" said he. "From *Me-gook*" (United States), said I. "And where is the *Me-gook* you speak of?" he asked. "Many miles from here," I said. "In which direction would you go to reach it?" he inquired. "By either way," I said, "east or west." "You misunderstand me," he repeated. "How could you go by east or west and arrive at one and the same point?" "Because the world is round," was my reply. "No! no!" said he, "not round. 'The heavens are round, but the earth is flat,'" quoting from Confucius.

If they know not the simplest earthly thing, how can they know of heavenly things? The gospel it is that opens the way for primary as well as for higher education.

Under all such circumstances I find there is nothing gained by argument. Argument touches the head, not the heart. We have to wait until trouble or pain or sickness gives us the opportunity by love and tenderness to reach them, and this avails much more than argument.

Another need is exemplified in their language. So vague and visionary it has become through the influence of Confucius, that there are to-day not terms sufficient to express the teachings of the gospel. Their eternal life means only the continuation of the family line from father to son. Resurrection means transmigration. Sin means an offense against the state. Holiness means the state of a sage like Confucius.

There are in Korea two languages, one that reaches the brain by way of the eye and the other by way of the ear. When they write they must first translate it into the ear language, and when they read the process is reversed. The eye language takes twenty years to learn, and differs as widely from the ear language as Latin differs from English.

The gospel of Jesus has proved, in the history of the past, the greatest simplifier there is of the ordinary forms of human speech.

Another need is illustrated thus: One cold morning I noticed that the lad who was leading my pony bowed frequently to the sacred trees along the way. Later, when the sun came out, he looked at me smiling, and said: "I'm so glad God is thinking of me and letting the sun shine, for He knows I have no overcoat." I said, "I am glad to see that you are grateful to God, but why do you not bow and thank Him instead of worshipping the trees?" "True," said he, "but God is so far off I cannot see Him; I can see the trees, and so I thank them instead."

It was to me a pathetic appeal for the Mediator, who came in human form to reveal to our dim eyesight, God. May the need of the poor benighted pony-boy appeal to every heart here. America has duties beyond her own borders. Korea sorely needs her help. Shall we not send it the only hope for a lost nation—the gospel of Jesus Christ?

QUESTIONS

Q. Is Korea altogether open to the missionary? A. There is no place in Korea where you cannot travel safely.

Q. Is it true that in Korea there are whole cities and provinces discussing the questions whether they shall be Christian or not? A. I have heard that in the northern part there have been almost whole districts coming under the power of the gospel since the war.

Q. How large a proportion of the Koreans are Christians? A. The population of Korea is 12,000,000 or 15,000,000. There are about 1,000 baptized Christians.

Q. In Japan has the effect of the late war, on the whole, been favorable to Christianity? A. I think it has, most decidedly. It has given the Japanese Christians a chance to clear themselves of the charge that Christianity had in it something of disloyalty to Japan.

Q. Is it the opinion of missionaries in Japan that native workers will, in a short time, be able to do the work alone? A. The native Church of Japan has done and is doing very much for the evangelization of Japan. But the Church is not strong enough yet to combat with the number of foes that oppose it. Though the Church is doing well, there is a large region untouched. This is work the missionary must do. The leading Japanese in the Church take this view and welcome all missionaries.

Q. What is the position of women in Korea? A. The women of Korea are shut indoors. They are not supposed to take any part in anything outside their houses. All work that has been done among the women is bringing forth much fruit.

Q. What has medical work accomplished in Korea? A. The medical work has made great strides. The doctors have more than they can do. We no longer need the medical work as a means of opening up the country, but the need of medical treatment is so terrible that there is a great future for medical missions. We want doctors who believe thoroughly in the gospel and preach it continually.

Q. Is Christianity in Japan assuming a Unitarian tendency? A. I don't think that Japanese Christianity is. The few leaders who have swung over to it have lost their influence.

Q. What is the present tendency in the Doshisha, founded by Joseph Neesima? A. The present teachers in the school you might locate with the Unitarians. The institution is not in favor with the

Christians of Japan. I believe it will yet be landed on its feet, for it was so providentially founded.

Q. Which native religion is strongest in Japan? A. The actual state of things is that the three are merged in the minds of Japanese. The strongest is Buddhism. The reformed Buddhism is stronger and more aggressive. Shintoism is being revived somewhat at present.

Q. What is the religion of the present ruler of Japan? A. His own attitude nobody knows. His only religion is the worship of his ancestors. He himself is an object of worship.

Q. What is the present need of medical missionaries in Japan? A. I think the need of medical missionaries is very slight. The Japanese are well supplied with their own medical men, well trained, and some of wide fame.

Q. What is the relative strength of Protestants and Roman Catholics in Japan? A. I would estimate the Greek and Roman Churches together at about 60,000 people, and the Protestants at about 40,000.

MESSAGES FROM FOUR JAPANESE

Mr. C. Aoki said: The Japanese love religion. They are ready to fight and die for religion. In the ancient time they had monks that used to sacrifice their own life. Some used to take oil and put it on their own hand and light it. They thought in this way they could obtain their salvation. It is a mistake if you think the Japanese are not a religious people. But they are not taught the right religion. The question was raised, What was the form of religion most antagonistic to Christianity? To me it seems that the native religions are not to be much feared. The Japanese send their students to India to study the Buddhist teachings in their truth. But I think they are looking for something that never existed in their religion. The greatest thing to be met with is foreign thought. The old religion is giving way to infidelity. The educated Japanese look on Christianity just as they look on their own religions. So I think better to be prepared to meet skepticism among the higher classes of the people. Of course the lower classes still worship their idols.

Mr. M. Kobayashi said: As the brother has told you every necessary knowledge for what kind of missionaries we need in Japan, I tell you just a few suggestions how we feel toward those missionaries and from a Japanese view what kind of missionaries we need.

The missionary must have two most important things: First, education; second, true Christian manhood. Of course we know that all these missionaries that go to our country were very well educated and

very pious people. We thank them, and we thank you for sending them.

In Japan we have two extremes. The greater part of our people are very uneducated, but a few have the "big head." If we should preach in the country we do not need very much education. But if we preach in a big city we have many of those "big-headed" people.

We must know in what standpoint we are standing. We must know the strength of the enemy as well as our own. Our Buddhists have many kinds of doctrine. In order to fight with those people we must know those things, too, or else they will despise not only us, but also Christianity itself.

We need the true Christian for our missionary. I would rather pray for true Christian character in that missionary than for education. I know of two people. One was a very educated gentleman. The other was not so well educated, but a very pious gentleman. If the well-educated gentleman had preached to the "big-headed" people he would have done very well. But when you preach to the poor people you must have warm hearts.

Mr. H. Okajima said: As I stand before you I feel deep gratitude because I was saved by the power of the gospel, which you sent to our country. I also feel great gratitude to these ladies and gentlemen, who came to Japan and labored for us.

Two years ago, when I was in Japan, I went to see my father. He was over sixty-three years old, but had never heard the blessed gospel. Thank God! I was able to speak to him. But he did not understand it. But I prayed for him and he was able to understand, and with tears running down his cheeks he said: "I am a sinner." I told him how he might be saved, but he said it was too much. But I prayed for him. I thought of John iii., 16: "For God so loved the world that He gave His only begotten Son that whosoever believed in Him should not perish, but have everlasting life." He did not understand it, and I again prayed for him, and finally he prayed for himself and accepted God as his Savior. Now I want to ask you to pray for my father, because there is no missionary there to-day.

We need more missionaries to preach the gospel to our forty-two millions. Mr. Mott said there were more than thirty millions in Japan that have never heard this gospel. I wish you would send more missionaries to take the gospel to Japan.

Mr. T. C. Ikehara said: When I was coming over here this afternoon I saw the soldiers' monument and I thought of a few years ago, when I was about to enter my college class room, at the time of the great war between China and Japan, and I heard a student say that a detachment of soldiers was marching through a place near by. I had

a Greek tragedy to read, but I did not see a word, but I could see in my mind the great body of men marching on, and I knew that the glory of my nation was at stake. And to-day I stand as one who is greatly interested in the Christian conquest of Japan. The harvest field is white and laborers are few. As I look at the map of the world in the armory and see Japan, I wish that those black spots were not there. When the Sun of Righteousness will come to Japan after the war, we wish we could stand before Christ and say to Him that we have done our part to Christianize that land. Oh! let your prayers go up for that nation which must decide for Christ soon!

CLOSING REMARKS

REV. H. J. RHODES, OF JAPAN

Every person who looks to the mission field should have, in addition to all other qualifications, the supreme qualification of common sense. If there is any place where a person needs to have good, common sense it is on the mission field.

Concerning the work of women, I always say, God bless the women missionaries. There is great need for women missionaries, women that have been consecrated to the service of God.

Go to a people because you love them. Go in the love of Christ to bring the blood of Christ to the waiting millions.

God help you to go not in ones or twos or threes, but in hundreds, till from the north and south and west all over Japan the gospel light may shine and the temples now going to ruin be rebuilt, not for the worship of Buddha, but as churches of Christ.



Ceylon, Burmah, Siam and the Straits

Ceylon

Burmah

Siam and Laos

Malaysia



CEYLON

MISS MARGARET LEITCH, OF CEYLON

Ceylon is a sort of distributing point for Buddhism. There are five missionary societies working in Ceylon, four British and one American, all working in great harmony and without rivalry. One thing that helps to produce this harmony is that all the missionaries meet each month for prayer and conference and carry on much union work, especially in the distribution of Bibles and tracts. Missionaries need to magnify the fundamentals in which we agree and to minimize the small things that divide us.

The people are of two races, Hindus and Cinghalese. The Hindus of the north are nominally Sivites, but the bulk of them are really devil worshipers. In any time of trouble the people run, not to the great temples, but to the devil shrines.

Mission work in Ceylon began by the instruction of children. The people were glad to send their boys, but hesitated to allow the girls to study. "A girl could no more learn to read than a sheep." One of them asked a missionary: "Is that horse an intelligent animal?" "Yes," was the reply. "Could that horse learn to read?" "Of course not," said the missionary. "Well, if an intelligent animal like a horse cannot learn to read, how can a girl learn to read?" A little girl after some difficulty was secured as a pupil and taught to read, to the great surprise of the natives. Now there are 61,000 children in the mission schools of Ceylon. There are 5,000 young men and women to-day receiving higher education. Probably no other country of its size has so great a work of Christian education. Through these graduates a native agency is reaching out to the countries beyond.

Ceylon has a beautiful climate; some missionaries have lived there forty or fifty years. The temperature never goes below 78 degrees in winter.

One of the most interesting careers in the missionary history of Ceylon is that of Miss Agnew. Led as a young woman to offer herself for service, she came to Ceylon and lived there forty-three years without returning home. She taught in her boarding school over 1,000 girls. The people called her "mother," "the mother of a thousand daughters." More than 600 girls of that school made profession of their faith in Christ. More than forty Bible women who were taught by Miss Agnew are now at work in Ceylon. She lived with us in our

home two years. We discovered the secret of her success. At 5 every morning she rose and spent an hour with Jesus in devotional Bible study and prayer. She was not very talented; not a great linguist; her success was due to her utter devotion and her constant habit of prayer. Some aspects of her experience are instructive: (1) She was very sure God had called her to be a missionary. (2) She knew that God called her to Ceylon. (3) She went for life, not for a few years. (4) She loved the people and they knew it. (5) She sacrificed for the people, lived very plainly and spent all she had on her beloved work. (6) She was a wonderful personal worker; dead in earnest, interested in people and making upon them a profound impression.

Young men and women from her school are going out to evangelize other places, turning away from positions where the government would give them eight times as much as in the missions. I talked with one mother who had three children in the missionary work. I asked her if she was not sorry to lose them. "No," she said, "I gave my children to Christ at their birth and I have never taken them back. I am so thankful that God has accepted them."

There is a great battle going on in Ceylon. The Hindus and Mohammedans are fighting the missionaries. For every \$10 spent on missions \$90 is raised in Ceylon to oppose the work. The Hindus have sent out men to preach Hinduism. They have translated, as tracts, the writings of Ingersoll and Bradlaugh and scattered them broadcast. They have started opposition schools, and even a Hindu college. The Buddhists have also been worked up by the coming of Mrs. Besant, Madame Blavatsky and others. The missionaries are appealing for reinforcements. The battle will be won through native preachers and teachers, guided and led by European missionaries. For some of them there will, for a long time, be a definite need.

BURMAH

REV. ALONZO BUNKER, D. D., OF BURMAH

Burmah has been conceded to the Baptists, although one or two other denominations have representatives there.

There are two principal races in Burmah. There are the Buddhists on the plain. They are partially civilized. Progress of mission work among that class has been slow. There are 3,000 or 4,000 converted Buddhists in the Baptist churches. The other race is the Karens, better called "hill men," a race seemingly chosen of God to bring the gospel to other tribes. They are born preachers and teachers. They have a persistency and bravery and simplicity in the

proclamation of the gospel which is remarkable. About 35,000 converts have been gathered into the Baptist churches. These hill tribes are devil worshipers, have no written language, and believe in witchcraft. They are savage and degraded, especially the women and children.

Christianity is thoroughly organized among these Karens. The churches are largely self-supporting; in fact, school teachers are the only native helpers paid salaries. We supplement what is received from poorer churches, but in my own mission field the average support given 120 helpers under my care does not exceed \$13 a year.

I began work, thirty-two years ago, with nine churches among the wildest of the hill tribes. Now there are eighty-five well-organized and active churches. It has been a time of battles with Satan. Let me tell you of one. We have a splendid band of educated young men, preachers and teachers who are full of aggressiveness. We had evangelized the country around the central station, but 450 or 500 miles distant there was a large village noted for its wickedness and violence. We planned to enlist the people of this village as workers for God. Various attempts were made by the young men to reach them and finally, about seven years ago, it seemed to be time for me to visit the village. Let me describe it! Up on a high rock, 400 feet high, is the village; the only ascent by a steep, winding path. The sides of the cliff are perpendicular. The feet of generations of travelers have worn marks into the rock. Half-way up we sat down to rest. We saw a company of women coming up after us. When they saw us they were afraid and stood staring at us. They were a strange sight. They were covered with wire. Around their necks the wire wound in coils, which actually lengthened their necks, being first put on when they are young and added to from year to year. Other wires are coiled around their limbs and bodies so that they look as if inside a wire cage. These coils amount to thirty or forty pounds in weight and furnish an interesting example of the demands of human love of display. Heavily laden in this way, these women were obliged to bring up all the wood and water from the valley below. They wore this wire to gratify the vanity of their husbands, who have no banks, and, instead, put their wealth into wires worn by the women. Reaching the top of the hill, we found a place to camp, set up our little organ, and began to sing and tell our message. Look at that solid mass of eyes all round us! Look at those faces, savage, hopeless, depressed, degraded! After a while an old chief rises and says: "We have worshiped evil spirits all our lives, and what do we get for it? We dare not go down from this rock for fear of our enemies. We only get one meal a day. Look at those Christians. (He knew how happy and con-

tented the Christians were in the valley beneath.) Let us worship their God." "Yes, but," some objected, "we will have to give up drinking whisky and stop beating our wives and will have to educate our daughters, and then how can we ever control them?" And so the battle is continued all night. In the morning the victory was not won, and we left the village. The next day a messenger from the village overtook us and said, "We are going to worship God."

Seven years afterward, in last January, I visited that village again. The village was gone from the rock. We met a company of boys and girls, neatly dressed. How changed their happy faces! A little further on we came to the village, well located, with neat houses, and, thank God, a chapel, greater a thousand times than this magnificent church in which we are assembled, built without one cent from the Mission Board. The natives made it themselves. They had a church of over sixty members; thirteen had been baptized there the Sunday before. All had learned to read the Bible and to sing hymns. And there, to my surprise, a little farther on, was an immense tabernacle. They were going to have a meeting of the association, thirty-five churches, and were going to entertain the delegates.

As we went on we came to a table, with a milk tin and some roses in it. That surprised us most of all. The heathen do not care for flowers. They think you pick them for medicine. But when the love of Jesus gets into the hearts of the heathen it works out love for their fellows and politeness and love of the beautiful. They knew the foreign teachers liked flowers and so they had planted these roses months before to have the flowers ready so that they could give them to the teachers when they came.

There was such hilarious joy as I cannot describe. As we came away I noticed one of the women who was extremely happy. I asked her what made her so very happy. She said, "When the teacher was here before we didn't know whether he loved us or not, but now we know that he does." These women had their necks tied up with handkerchiefs; the wires were gone, but their necks were so long and weak they had to tie them with handkerchiefs to keep them up. Only one woman kept on her wire ornaments. I asked one of the women why this woman did so and the reply was, with an expression of the greatest horror and sadness, "She is a heathen." She said the other women were Christians, and never wore the wires now, and added, "We are so happy we don't know what to do with ourselves."

If Jesus had never done anything else in any mission field than to save this village it would have been a wonderful miracle of grace.

SIAM AND LAOS

PROFESSOR CHALMERS MARTIN, FORMERLY OF SIAM

The Buddhism of Siam came from Ceylon. We couple Siam and Laos together because Laos is part of Siam, the southern part, once independent. The people of Laos are stronger, mentally, morally and physically, and speak practically the Siamese language. There are peculiar difficulties involved in mission work in these countries.

The language is like the Chinese in one respect, but unlike in another. It is a tone language, i. e., the words have different values, according to the inflection of the voice. It is like Chinese in being mostly words of one syllable. It differs in the way in which it is written. It has a simple alphabet, and it is phonetic, forty characters, easily made and spoken. In a week you can spell any word you have heard correctly, but you must hear correctly. If one is a good mimic and can reproduce the Irishman's brogue and the negro's dialect, then it is likely that he can readily speak this language, so far as getting the vocabulary is concerned.

There are two great religions—Buddhism and the worship of evil spirits. In the Laos country this latter religion and the fear and dread that come out of this frightful worship are more potent than Buddhism with its temples and priests. The people do support Buddhism and its priests, but beyond this every social event and every phase of life is directed by this multitude of unseen and malicious spirits.

There is a great crisis now in Siam. The French are making aggressions. This Indo-Chinese peninsula belongs to three different powers—Burmah, France and the independent kingdom of Siam. The French, by highway robbery, have taken some of the Siamese dominions. The great question is, How far will this go?

When I went out years ago we did not realize what a promising field this peninsula offered. The available population far outnumbered our estimate then. There is a great opportunity for us to-day to give this country a Protestant form of the Christian religion. How long the opportunity will last and how soon the door will be shut in our faces no one knows.

MALAYSIA

REV. C. C. KELSO, OF SINGAPORE, MALAYSIA

The Malay peninsula is over 4,000 miles long. With it are included many islands, such as Borneo, Sumatra, Java, etc., which are in the Malay archipelago. The islands to the west are usually called Malaysia.

The people are mostly heathen, some are Mohammedans. In the islands of Sumatra, Borneo and Java there are many immigrants of all races. Some of these islands are under the control of England; the Dutch control Sumatra and part of Borneo. There are very successful Dutch and German missionary societies in the Dutch possessions. In the Straits Settlements is the Society for the Propagation of the Gospel. Its work is not extensive. At Singapore and Penang the English Presbyterians are doing a great work. The Catholics have missions in many places. The only American mission is that of the Methodist Episcopal Church, established about twelve years ago, by Bishop Thornburn and Dr. Oldham.

I wish to call especial attention to the educational work of this mission. The pupils come largely from Chinese homes. The Chinese who come to Malaysia have been wonderfully successful, many of them becoming millionaires. They pay good fees for their training, while the English government is liberal in its assistance, hence self-support is practically attained. Three facts will be of interest:

(1) The largest mission school connected with our church and, I believe, the largest mission school in the world to which Chinese boys go is this at Singapore. It had 1,007 pupils (boys) during last year, from all classes, but two-thirds from Chinese homes.

(2) The school has always been self-supporting, i. e., the salaries of teachers are all paid by the school, and about \$2,000 a year has been earned for improvements and buildings.

(3) The school has been thoroughly loyal to Christ and the Bible. These boys sing Moody and Sankey songs. All the work is done in English. We begin the school with singing, then read from one of the gospels, which is explained and then applied as directly as possible, so that five days in the week we preach a sermon to our boys. Many hear the gospel in this way for the first time, and our hearts are made glad as we note the interest they show. Many of them become Christians. Loyalty to the Bible has been maintained at great expense in the loss of boys that we might otherwise get.

Through the boarding department of the school it is made a thoroughly Christian home.

Our school buildings some time ago were in bad condition. The Chinese trustees resolved to rebuild them and pledged or secured \$9,000 of the \$14,000 necessary, but when the buildings had been torn down a few men tried to force us, by threats of the withdrawal of subscriptions, to exclude the Bible. When we said that ours was a mission school their subscriptions were withdrawn. We decided to go on with the work, depending on God for the necessary money, and last April the building was opened, the money having all been provided. A

great impression was made on the community. Surely the Lord was with us. We can do better work now than before and provide for the future, especially in the line of higher education. This is now confined to two scholarships, offered by the British government, which provides for the holders to complete their education in Edinburgh. One of our boys has won one of the scholarships, the son of a native preacher. I hope he will return to Malaysia a strong, educated preacher.

A great responsibility rests upon us in Malaysia for the development of the Chinese in higher education. Still more important is the work of a theological seminary. We have organized in the boarding school a small class of native boys, earnest and eager to go into the Lord's work, and the eye of faith shows these boys going out from Singapore to preach the good tidings of Jesus Christ.

Among the boys this Volunteer Movement has been started. One of them has already gone to establish a little Christian church. He is the forerunner of many, I believe.

QUESTIONS

Q. Is the mission school at Singapore for boys only? A. We are not allowed to educate both boys and girls, but there is another school which has about 280 girls. Singapore has a population of 200,000.

Q. Are the climatic conditions unhealthy? A. It is very uniform, not very hot; ordinary temperature between 80 and 90 degrees; very moist; after four or five years Europeans become enervated.

Q. Would it be well to start another school in Ceylon? A. Better establish a school in some more needy section.

Q. To what extent is Ceylon evangelized? A. Sixteen thousand out of 3,000,000 belong to the church, representing perhaps 100,000 under Christian influence.

Q. What about medical missionaries in Ceylon? A. All the large missions have medical missionaries attached to them. The English government is doing something, but practically most of the people are untouched by medical missionaries. Four thousand eight hundred cases were treated last year by two medical missionaries. We believe a medical missionary is a double missionary.

Q. Could a Christian physician support himself by charging fees in Ceylon? A. I think a man or woman in Colombo could do so. We need doctors more for women than for men, because the English government partially meets the need for men.

Q. Is there a native English-speaking population in Ceylon? A. Knowledge of English is spreading. The people are determined to get it. Much of the work has been done in English. You can address people in English in Ceylon. Mr. Mott and Dr. Clark did so.

Q. Is it a good idea for a missionary to get a knowledge of medicine? A. It depends upon the field. Among those hill men he would need it. In more civilized fields he would not very much. He ought to know enough to take care of himself at any rate.

Q. How does the climate of Ceylon compare with that of northern India in healthfulness? A. Probably better. In India every missionary has to spend two months of each year in the hills to get away from the heat of the lowlands. One can live as long in Ceylon with common sense care as in any other country.

Q. What is the most surprising fact you found when you reached your field? A. The sincerity and devotion of the native Christians. All our native Christians give a tenth of their income. Less than that they will not give. They begin with this. On the average in our mission every 100 members in Ceylon is supporting one native missionary.

The one question with me was, Does the religion of Jesus do for these people what it does for white people? I have no doubt about it now. I am sure it brings to them everything it brings to us.

I might reply like the one preceding me. We find Christianity produces the same fruit as among us, though it may manifest itself in different form. I have seen greater changes in my boys than I have seen among people at home.

I had no sharp reversion of my ideas on reaching my field. The most surprising thing to me was the warm welcome I got from missionaries and native workers generally. And I was vastly surprised when I left them to come home to see how great was their feeling.

The Turkish Empire, Persia and Egypt

Work among the Children in Turkey

Work among the Women in Turkey

**The Disturbance in Turkey as Affecting the
Cause of Evangelical Christianity**

Work among the Modern Greeks

The Present Opportunity among the Armenians

Syria

Persia

Arabia



WORK AMONG THE CHILDREN IN TURKEY

REV. LYMAN BARTLETT, D. D., OF SMYRNA, TURKEY

My daughter is a kindergartner and I have been much with the children and am deeply interested in their instruction.

The children of Turkey are not so very different from those in your own favored homes. Whether Mohammedan, Armenian, Greek or Jew, they have faces as fair, eyes as bright, minds as quick to learn, hearts as ready to receive all good impressions as have your little brothers and sisters, for I speak now of the little ones, who have not yet learned the superstitions of their fathers, nor been corrupted by their environments. But the environments are so different that the comparison will not hold very long unless the instruction begins very early. I hardly need say that the instruction of the little ones is sadly neglected in all that goes to make up a worthy character. The Mohammedan child is taught to repeat the formulas of his religion, "La-ilaha-il-Allah, wa Mohammed er rasool Allah;" also certain forms of prayer which he will continue to repeat from childhood to old age. The Armenian or Greek child is taught the Church catechism, from which he learns more of the saints than of the Lord Jesus Christ, but left without the Bible in the school or in the home, and, surrounded by a thousand evil influences, what can be expected but that he will grow up "without God and without hope in the world"? And just here appears the need of the kindergarten, of which I have something to say. But here I must say that the Mohammedan children are beyond our reach in Asia Minor, for they are carefully kept away from Christian schools. What I have to say will be about the Armenian children, as our kindergarten work is mostly among that class.

It is the custom in Turkey, especially in the larger towns and cities, for the Armenian mothers to send their little ones to certain private schools, not schools, but to certain dames who consent to receive a number of children into their houses to retain them through the day, that their mothers may be freed from caring for them, and such retention becomes very irksome to the children, for but little instruction is given and often they are treated with severity if they become restless. You will readily see what a happy contrast is found in the kindergarten, which always unites entertainment with instruction.

The first kindergarten in Turkey was opened in Smyrna by my daughter, Miss Nellie Bartlett, in 1885, with seven Armenian children,

in very inconvenient quarters, and with many difficulties. The instruction must be in the Armenian language, which the teacher did not then know, her language being Turkish, so that all instruction had to be given through an interpreter, who knew English very imperfectly. But difficulties were overcome, with patient effort, and soon a training class was gathered, to whom instruction in the system was given to fit them for teaching in our own kindergarten and in other places. The enterprise soon became popular with the people, pupils increased till from 70 to 100 names were found upon the roll and the punctuality in attendance was better than that in our higher schools, because the children delighted to come. The training of teachers continued, until now I think not less than forty young ladies, mostly Armenian, with a few Greeks, have been prepared to go out and open kindergartens in different parts of the country, not prepared as thoroughly as your teachers are now prepared by a two years' course of study, but as thoroughly as was possible in the time which could be given.

As a result of this effort there were, before the massacres began, twenty-seven kindergartens, in places indicated on the map before you, and quite recently a few others have been opened, which are not indicated here. Most of the teachers have received their instruction at Smyrna. A few also at Cesarea, from Miss Burrage, an American lady who has opened a kindergarten work there, and a very few have been taught by graduates of the training school at Smyrna.

The kindergarten in Smyrna has a four years' course of instruction, with four regular classes; the limit of age for receiving pupils is three years, but some are taken at seven or eight. In conjunction with the fourth year is a "connecting class," in which primary instruction is given in reading and in the use of numbers. The discipline and order maintained is admirable; the pupils are governed by love and corporeal punishment is unknown; unruly pupils soon "fall into line" constrained by the prevailing order around them. The children are taught that Jesus loves them and that they should love Him in return; that God is their Father and they should be loving and obedient children; that He hears prayer and will help them in their efforts to be good, and often in the midst of their work, when some trouble arises or some child is unruly, the work will stop and the little ones will bow their heads while they are led in a few words of prayer by the teacher for help in the emergency. Such is the character and work of the kindergartens in Turkey, so far as they follow the model where the teachers receive their training.

It is an encouraging fact that most of the graduates of the Smyrna kindergarten, though they come largely from non-Protestant

families, pass directly into the primary departments of our own boys' and girls' schools, and a considerable number have already passed from the kindergarten through the different grades and have graduated from the high schools with honor and the advantage of the kindergarten training has been apparent through the entire course. The system of instruction thus indicated, already spread so widely over the country and constantly widening in its reach, must have an important bearing upon the development of the rising generation of Armenians and indirectly upon the moral condition of the whole country.

Another interesting fact bearing upon the future of the Armenians is this, that of the many thousands of children left orphans by the terrible massacres of the last three years large numbers are gathered for support and instruction mostly at the different mission stations, where they are directly under the care and supervision of the missionaries, or, in some cases, of Christian friends from Germany, which fact is a sufficient warrant that their instruction will be evangelical, helpful and hopeful for their future development. The hope for Turkey, as for every land, is in the children, in proportion as they can be brought, in their very early years, under the blessed influence of the gospel of Christ; and any Christian may well covet the privilege of contributing, directly or indirectly, to this great work.

WORK AMONG THE WOMEN IN TURKEY

MISS EMILY C. WHEELER, OF HARPOOT, TURKEY

Nov. 11th, 1895, the Female Department of Euphrates College, on Harpoot hill, looked across the plain to the Taurus mountains. Nov. 12th all was a heap of smoldering ruins and forty-one of our girls were in a Turkish mosque reading their Bibles and crying to the Lord. Was the work of the past forty years destroyed? The Turks said: "What kind of people are these? We thought we had killed them and they are more alive than ever. We have burned down their buildings, but still their schools prosper." Last year we had over 900 pupils, more than 400 of them girls.

What has been the effect of these schools, which live through fire and massacre, upon the women of Armenia?

Come with me to some of the cities, where even a high degree of civilization exists and see the position of woman. Married at the early ages of eleven or twelve, her face veiled, her mouth closed, never speaking aloud to her mother-in-law or older brothers-in-law in the patriarchal household, serving the men of the family, eating apart;

she is considered the *bagasaroe*—lacking one, the weaker vessel—one who had not brains enough to read. Why should she read? She was not to be a priest. When a little girl came into the world she was greeted with "*Kedeene mudnah*"—"Let her enter the ground," for, says the mother, "I have had such a hard life that I do not wish a girl." When the deacon of the church came to sympathize with my parents at the death of my little sister he said: "No matter, it is only a girl." A man when asked to educate his daughter said: "I would rather have an educated donkey in the house, for the donkey could only bray, and an educated girl would be lazy, saucy, 'leather-faced.'" Others would say: "Educate women! They can't learn to read; their brains are baked. You know one saying, 'Maze yer gain, khelke gorge'—'hair long, brains short.'" Still others would ask: "If a woman has a soul why is she a woman?" When a missionary refused to marry a couple unless the girl's consent was obtained they said: "If you ask the girl she will take the drummer"—the man who made the most noise at the wedding where drum and fife furnished the music. In the churches the women after making the sign of the cross and mumbling a few prayers in the latticed gallery, began to gossip aloud—hence the words of St. Paul, "Let not the women babble in the churches."

The introduction of evangelical education among our women proved the greatest boon that ever came to them. Now girls stand side by side with their brothers. The very customs of the country are changed by the introduction of schools. First, we find a few men beating their wives to make them learn to read; next the Bible woman teaching women and girls to read in their homes; then come the city and village schools for girls; and when opening a college for boys we were forced to open one for girls also. Even a missionary opposed a college for girls, saying: "You will only raise up a race of unhappy old maids. Girls marry too young here for them to have time for a college education." My father's only reply was: "Then a few old maids must fill the trench for their sisters to go over them to glory." Our only difficulty has been to keep enough old maids to teach our schools. The educated daughter-in-law is now respected by all the members of her father-in-law's household. Her mouth is no longer bound nor the veil drawn over her face. Even the mother-in-law is willing to learn from her educated bride. Now we find the Christian home, for which there is no word in Turkish or Armenian. Even the peasant mother, seeing the beautiful cottage on the hill, goes with a lighter step to her daily toil with spade and hoe, as she hopes for the day when her daughter shall be a teacher in that college.

Let me introduce you to our college teachers! Bright and beauti-

ful Lorra is the daughter of the peasant mother. Note her dignified bearing as she teaches her class in algebra or geometry. Go to the home of a much-loved village pastor. There his wife, Mary, the city girl, a former teacher in the college, has captivated all hearts in her Christlike work. Come to the meeting of our woman's board. The intelligent, dignified president is from a village home. Visit our crowded woman's prayer meeting and hear these women pray—then tell me, has female education in Turkey paid?

But I am asked to tell you of self-support, of which my father was an apostle. To gain a true view of this important subject you must read "Ten Years on the Euphrates" and "A Successful Missionary," the life of my father, soon to be published. Self-support might be called common sense in missions. The Bibles given away were used for cigarettes, were left neglected on the shelf, were playthings for the children. Bibles sold, even when the missionary said to a brother, begging a Bible for a poor man, "You give half the price and I will give the rest," meant light and salvation. Would you have your work self-propagating? Follow St. Paul's example and found self-supporting churches. Often my father came in with the subscription paper of that first church, which he labored to bring up to self-support and throwing it on the table would say: "I can't do it; it is against my manhood." But the next morning, his duties at the theological seminary ended, would find him again in the market place arguing, pleading, rebuking, inviting till he could convince the people that God meant them to give as well as receive; meant them to have the privilege of supporting their pastor; meant them to be partners in this work, not simply beneficiaries. He succeeded, and after that self-support soon became the fashion. Places for which the Board could no longer send funds were, through this spirit of self-support, carried on successfully and churches and preaching stations increased rapidly. It took hours of careful thought to decide how much a community must give for its chapel; how much it would be safe and wise for the Board to grant; how much should be allowed toward a school. Not to kill by discouragement, but to develop strong, healthy life was the problem.

In our schools tuition was required, the whole or a part of the board must come from the pupil; also the required amount of clothing. Education which pauperizes is not education. That which costs nothing is worth nothing. Some are very poor. A lump sum frightens them. It is subdivided—so much for the loan of books from the loaning library established by the missionary children, so much for pen, paper, pencil, ink, for soap, etc. "Ah yes," says the parent, "the child would need those at home," and the money comes more easily.

Here is a girl who will make a good teacher. She is poor—too poor to pay all. A part she pays, a part a kind friend in America and for the remainder she gives a note, which she redeems when teaching. If she marries before she is able to teach her lover must pay the note, if her parents cannot. We seldom lose anything on these notes. The child, even in the kindergarten, whose mother has paid tuition will not be kept at home for a trifle.

Non-Protestant communities wake up to the fact that with this system they, too, can have schools, and what Syrians and Gregorians do reacts to make the Protestants yet more zealous. From the peasantry come many of our self-respecting pastors, teachers, yes, professors teaching Latin and the sciences.

Self-support has developed men, not lazy dependents. This growing manliness, gained through self-support, is the only hope, under God, for our people in their poverty. We have found that a people trained up on these principles give not alone for themselves. They give for home missionary work in Koordistan, for sufferers from famine and earthquake. The girls in our college help support three girls in Quanda Seminary, Africa.

As I watch the little orphans gathered into homes since the massacre, eating dry bread all day that they may bring a Christmas offering for the poor; as I see the wee, poor children of widowed mothers bringing to the kindergarten bread, wheat and their foregone dainties of dried peas and mulberries, roasted squash seeds and nuts for those poorer than themselves, I wonder if America has learned, as these children have, that "It is more blessed to give than to receive."

THE DISTURBANCE IN TURKEY AS AFFECTING THE CAUSE OF EVANGELICAL CHRISTIANITY

REV. GEORGE P. KNAPP, OF BITLIS, TURKEY

"God moves in a mysterious way His wonders to perform." At times He speaks through the thunderings and lightnings of Sinai; at others, with a "still, small voice." We perceive Him in the convulsions of nature, in the volcano, the earthquake and the tornado. We see Him no less in the noiseless forces of nature; in the silent river bearing in its turbid waters a continent to the ocean; in the growth of plant life, imperceptibly placing in new relations millions upon millions of tons of matter. The changes wrought by the regular, silent forces are, no doubt, greater than those effected by immense upheavals, though the latter, of course, attract more attention.

Similarly in the case of peoples it is the regular forces that have

been at work, not the greater catastrophe marking their effect, that are of more consequence. The Armenian massacres were but an epidemic form of disease that has existed for centuries, but with more definite malevolence for the last twenty years, ever since the great powers of Europe practically guaranteed the application of reforms in Turkey for the benefit of the Armenians.

Of the causes that have aggravated this disease and brought about the present crisis I shall refer to one, and that an important cause. It was the entrance of light which can have no fellowship with darkness. The Armenians, at first bitterly opposed to the truths of a vital Christianity taken to them by American missionaries, later became responsive to the truth and, as a result, they grew. Truth has been to them as the rain and sunshine to a tree; it has to grow; and, though the unyielding iron band of Moslem rule has now cruelly cut into the tree, it is not utterly cast down.

These troubles have served to draw the Gregorian Armenian closer to the missionaries, and many new doors for work among them have been opened. After the Sassoon massacre we were invited to look after the work of rebuilding the devastated villages and to administer relief. So two missionaries spent some five months in this region, never before visited by any of them. Their quiet example of transacting no business on the Lord's Day; the meetings they were able to hold on this day with crowds of these brave, simple folk for eager listeners; the Bibles they could present to priests whose churches had been despoiled, are influences for good that will not be effaced.

Later, at the time of the Bitlis massacre, some sixty of the leading Armenians were imprisoned for five months for the crime of not getting killed. Among them were a number of our Protestant brethren, who improved the enforced leisure by talking about the love of Christ to their Gregorian friends. One or two succeeded in getting their Bible into prison, and read it to an appreciative audience. I managed, secretly, to send a copy of "Pilgrim's Progress" to a prominent brother, who found very ready listeners.

At the time of the massacre all the Armenian shops were broken in and looted. What was of no use was destroyed. But the Bibles and portions of scripture and religious books which filled two shops were not destroyed, but sold far and wide almost for nothing. It would have taken us ten years to have distributed them so widely by means of colporteurs. We expect God's word "will accomplish that whereunto it was sent."

Previous to the massacre the attitude of the Gregorians was very friendly to us. When my father, the first American missionary to Bitlis, died three years ago, the Gregorians offered a burial place near one

of their churches, or monasteries. They crowded our church building at the funeral service, their priests and choir boys took part, and Gregorian teachers vied with one another in eloquently expressing their appreciation of the service done them by the missionaries. I was invited several times by them to take part in the funeral services of prominent men. The Gregorian young men sought my advice and assistance in starting a reading room and night school. Some of the notables went so far as to suggest that I superintend all the schools in the city, theirs as well as ours, and a discussion was started in the Gregorian press at Constantinople as to a basis on which their schools and ours might be united. There is no telling what success might have attended this had not the great storm of massacre swept over the land.

“Man proposes, God disposes.” The Armenians, already drawn toward the missionaries before the massacres, have reason to love them all the more since. They have found them to be their truest friends. They have seen the defenseless missionaries stand by them and minister to their suffering when the great powers of Europe had abandoned them to their fate.

At the time of what may be called the tentative massacre at Trebizond, on the Black Sea, a Russian cruiser lay at anchor in the harbor. A number of Armenians succeeded in getting into a boat and were rowing toward this vessel, hotly pursued by some Turks in another boat. If they could but reach the vessel of a great Christian power they would be saved. Cruel delusion! No sooner had they come near the steps than orders were given to have them pushed off and to raise the ladders. They were thus left to be killed by their pursuers.

Contrast with this the action of the American missionaries at Harpoot, for instance. Pursued and fired at by a mob of soldiers and Koords, with their dwellings plundered and burned after them, they finally take refuge in the college building with some 500 of these native pupils. They expect death at any moment. President Gates has written that letter which he hopes will reach the outside world, saying: “Tell our friends that we died in the faith.” At last there is hope for life. Turkish officers wish to take them to a place of safety, but only to leave the native inmates, with the building, at the mercy of the mob. “No,” said Dr. Barn, “if you wish to protect us you can do so right here; if not, we will die with the rest.” At that stage the officers dared go no further, and the inmates were all spared. The missionaries in their helplessness were the means of saving 500 persons. The Russian cruiser, in its omnipotence, refused to rescue a handful of men.

No wonder that the Gregorian Armenians regard the missionaries as their true friends and are glad to entrust to their care the thousands of orphans that they are unable, in their present weakness and abject poverty, to care for. Some 3,000 orphans have been rescued from over 40,000 and are under the supervision of the missionaries. Two thousand of these have been rescued by American benevolence. These must be maintained until they are able to care for themselves. In doing this we have, I believe, an opportunity unprecedented in the history of missions, and never likely to occur again. A number of veteran missionaries have written that they consider this the chance of a lifetime. Here are 2,000 young boys and girls, taken almost altogether from the thrifty classes, and placed unreservedly in our hands. Their parents and near relatives have been killed, or where a mother or some friend survives, is wholly unable to care for them. They have been saved from starvation or from a vagrant life, or, what is worse than either, from falling into the possession of Turks and Koords. They are gathered into safe enclosures, made safer by the protection of the British government. They are given an education and taught a trade whereby to earn a livelihood. There is no desire on the part of the missionaries to have them forget their ancient Church, but they cannot help surrounding them with an evangelical atmosphere. They are given right ideas of morality and are taught to distinguish a personal relation with Christ from a national, formal religion. Many have been hopefully converted. A little orphan girl, writing recently to her benefactor, said she was glad to have lost all she possessed, for she had thereby found Christ, whom she could not lose.

What other calamity has offered, or is likely to offer, such a chance for missionary work? Floods, earthquakes, famines and plagues are likely to affect persons of all ages alike, or, if anything, to be more fatal to the younger, more helpless and tender ones. Gospel ministrations at such times must be with adults, and if they are made specially responsive to words about their eternal welfare by those who are ministering to their temporal wants the effect is likely to be transitory. Even the much praised medical missionary work has to do with people distracted by their pains and diseases; and when it has to do with young people they are usually under the care of those who can easily neutralize the good effect. But here we have from seven to eight per cent of the orphans in Turkey, where we can train them to be noble Christian men and women. What a great significance this may have for the Armenian people!

A missionary in Turkey has said "the evangelical Christians are the kindling wood, the nominal Christians of the old Church the charcoal and the Mohammedans the anthracite coal." This orphanage

work, added to the work already done in Turkey, is setting aflame the charcoal of the Gregorian Church with the spirit of a vital, aggressive Christianity. Even if Russia does not eventually get possession of Turkish Armenia, the evangelical element in Turkey will not only affect the hundreds of thousands of Armenians in Russia, but the orthodox Russians as well. Then, when once the Armenians are aflame with zeal for Christ, will they not kindle the anthracite coal of Mohammedanism? Already the Moslems have been affected by what they have seen of men willing to die rather than deny their Savior even by silence. Quite a number are secretly asking about the Christian religion, and are procuring and attentively reading the New Testament. There is good reason to believe that when the inevitable collapse of Mohammedan government comes, many of them will embrace Christianity. Now when once adherents of this other of the two aggressive religions of the world are fired with a love for Christ, will they not be the most efficient means for melting the rock of Paganism, persuading idolators not with the sword, but by the power of a changed life?

All the children in the kindergarten department of one of our orphanages lately volunteered to go without the simple relish with their meals, and ate only dry bread for a day that they might have something to give to the poor, less fortunate than themselves. Is it not worth while, my friends, for us, by denying ourselves to make the most of this great, unique opportunity of such far reaching significance and maintain at least these orphans, which our benevolence has enabled our missionaries to rescue, until they shall be able to care for themselves?

By quietly and patiently persisting in this work are we not preparing for the day when the "still, small voice" shall break forth into the joyous shout of nations that have turned unto the Lord?

WORK AMONG THE MODERN GREEKS

REV. LYNDON S. CRAWFORD, OF TREBIZOND, TURKEY

"I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise." (Rom. i., 14.)

The keynote of Paul's rich and wonderful life was the ever-abiding thought of what he owed to Christ. When all other motives fail (and they will fail), this great thought burning within us, the debt of love and devotion and service we owe to Him who first loved us and gave Himself for us—this great thought ever sustains and makes toil or suffering or endurance, either in the home land or in the foreign field, a sweet and great delight.

To whom then shall we pay this great debt (according to the order of Him to whom we owe all)?

"To the barbarians"? Yes, thank God, those early debtors to Christ so richly paid their debt and we the descendants of the barbarians of Europe, now in our time, rejoice that to us is given the grand opportunity of passing on to other barbarians that which we and our fathers have received. Pass it on, young man, pass it on, young woman. The coming centuries are to show in Africa, in Asia, in the islands of the sea, as grand results from your consecrated efforts as the present century shows from the efforts of the early missionaries to Europe. But there is another people—not barbarian—to whom we owe a peculiar debt—"I am debtor to the Greeks." Write it in your Greek grammar. Let it face you on the pages of your Xenophon, your Homer, your Demosthenes. In your study of early Church history; as you pore over your Greek New Testament, or over your English New Testament, translated from the original Greek; may your eyes be opened to see how much you and I owe to the Greeks and I beg of you that while you are studying Greek you will occasionally send to us on the electric wires of prayer a message which we may feel.

Greek is not a dead language. The Greeks are not merely a people of the past. Their past is so full of history and romance and song that they have fallen into the same mistake which many of us Americans are tempted to fall into, viz., that "we are the people and wisdom will die with us."

The Greek language is spoken all through Greece and in parts of Albania and Macedonia and Thrace, all through the islands of the Aegean and in the seaports and many interior villages and towns of Asia Minor. Greek schools, not only in free Greece, but in Turkey, also, have taken a mighty stride forward during the past fifty years.

Their church, "The Greek Church"—the orthodox Church is to them not merely a religious institution, but the one great bond of national union. You ask an Armenian what he is and he replies, "I am an Armenian." The Turk will say, "I am a Mussulman," but the Greek's answer to your inquiry is, "I am a Christian." Could the Greek Church have continued through all these centuries a missionary church (and that, my friends, is what is going to save our American Churches) they would not need our efforts to-day. They are not a missionary Church and they have grown narrower and narrower as the years have gone by. Their educational institutions have improved, their Church remains where it was one thousand years ago. Their priests are still the ignorant successors of the ministers of their mystical rites of idolatrous times. Their system of fasts and feasts of prostration and picture worship, the chantings of psalms and prayer in the

ancient tongue (with almost no religious instruction in the church service) have kept the ignorant and superstitious to a form of Christianity. They still keep the superstitious ones among the educated to that form. But the tendency of the educated classes is toward skepticism and infidelity. And even among the peasants there are thousands whose souls are hungry and who feel that their deep longings are not being satisfied.

The cry from Armenia is an exceeding great and bitter cry. These are days of opportunity for American Christians on behalf of the stricken Armenian, and I am thankful that their cause is being so eloquently presented to-day. And we are to hear of other doors in the Orient which are not to be closed forever.

To me is given the great privilege of bringing to you the cordial greetings of earnest Greeks, of telling you that the candlesticks have been replaced and the candles are again burning in Smyrna and Thyatira; Philadelphia has sent forth a man who is an apostle indeed on the seacoast and mountains of Pontus; Constantinople has three centers of Greek evangelical work; Marsovan has a body of young Greeks preparing to teach and preach the gospel, while congregations meet to study the Bible and to listen to sermons and to sing our own loved hymns in modern Greek in Athens, Janina, Volo, Thessalonika and other towns and villages of Greece and Turkey.

Only a few weeks ago I stood with a Spartan Greek on the Acropolis of Athens. We saw in the ruined Parthenon the remains of three religions, the idolatry of the ancients, a Christian church and the Turkish mosque, shattered by Venetian shells. Standing before the temple of wingless victory (poor Greeks! a sad, sad people they are, for victory has flown far away from them and is hindered in her return), looking down upon Mars Hill and away off toward the sea, this descendant of the ancient Spartans pointed out the pathway St. Paul must have taken and where, legend tells us, he saw the altar "to the unknown God." It was significant; for God in His true character is still unknown in Greece. We owe it to our Lord Jesus Christ, that we tell the Greeks that He is no longer the dead Christ, that He and He alone can bring to their now sad and stricken people a glory more real and more lasting than that of which their poets sing and their teachers tell them of the past.

I am here to tell you that the time of the payment of that debt has come, the day of opportunity dawns and may God give each one of you light and grace, that you may know how you may pay the debt which, for Christ's sake, and for their own sakes, you and I owe to the Greeks.

THE PRESENT OPPORTUNITY AMONG THE ARMENIANS

MISS GRACE M. KIMBALL, M. D., FORMERLY OF VAN, TURKEY

In a recent address on the Levant President Andrews of Brown University made three statements so inaccurate and misleading that I have ever since felt a strong desire to comment upon them in the light of a rather longer acquaintance with the subject matter than could possibly have been acquired by the transient traveler. The statements were substantially:

First—That the Armenians are no better than they ought to be.

Second—That the Turks are better than the Armenians.

Third—That after all the years we have had missionaries in the Levant, and after all the flourish of trumpets there has been about their work, there are practically *no* Mohammedan converts.

As to indictment number one: The Armenians are indeed no better than they should be. Few people are! But in their case the wonder is that they are as good as they are. Responsibility, in sight of God and man, is measured by opportunity. And, judging by their opportunities for religious, moral and social growth, we may well wonder at the Armenians. Religiously, in spite of having received Christianity not as an individual, personal religion, but as a state religion; in spite of five hundred years of bitter subjection to Mohammedan power; in spite of continual and often most bitter and deadly persecution for the name of Christ, they have kept the faith first intrusted to them. Morally and socially, in spite of the veiling of the pure light of religious teaching in the thick clouds of ignorance, and in spite of the degrading influence and example of the Turk, in spite of the common practice of most revolting vice by the Mohammedans about them—they themselves often the victims—they have maintained a condition of moral and social purity and temperance which causes many a young Armenian to be woefully shocked when he comes to this country and sees certain phases of life in our own large cities.

As to the second statement, that the Turks are better than the Armenians, I will not insult your intelligence by dwelling on it. It is a statement based on such insufficient evidence and so oblivious of the horrors of recent history that one can only wonder that it should be even lightly made.

In regard to the conversion of Mohammedans in the Sultan's dominions and the implication of missionary inefficiency it is only necessary to recall the fact that our missionaries originally went to Turkey and remain there to-day only on the condition, definitely understood, that their work is for the *non*-Mohammedan population;

and that no efforts shall be put forth for the Christianizing of the Turks. No other representations have ever been made by missionary reports.

So much for criticism and controversy. Now for facts! There is a widespread feeling that owing to the terrible upheaval, the great loss of Christians' lives and the destruction of buildings and equipment in Turkey, our missionary work there has received a terrible setback and is well-nigh demolished. Not so! I reckon that as a result of all these terrible persecutions of the Armenian Christians the work of evangelical missions has advanced fifty years beyond where it was when these things began. The Armenian people have seen in the hour of deadly trial who stood by them, from whence—humanly speaking—came their help. And gratitude, confidence and affection take the place of suspicion and dislike in the hearts of those who had never before come near enough to understand the spirit and motives of the missionaries.

Into thousands and thousands of Armenian hearts, formerly indifferent or bitterly prejudiced, there has come the conviction that those men and women who were willing to stay by them in danger and massacre, to shelter, feed and clothe them when they were hunted down, robbed and rendered homeless by Mohammedan ferocity; who cared for their sick and wounded, who gathered into shelters and homes their orphaned, helpless children—that these people come to them bringing a Christianity that is a Christianity, not of form and ceremonial like their own, but of Christlike word and deed.

And so new doors are open. A new spirit pervades the people, a spirit of love, confidence and fellowship with the missionaries never felt before. Now is no time to be discouraged. Now is no time to withdraw interest or money or men, but to push on, thanking God that out of the tempest He has brought progress and peace and a large hope. Now is the time when Turkish missions call for more preachers to reach the enormously increased multitudes who in every mission station crowd to hear the gospel preached. Now is the time when teachers—men and women—are needed as never before to teach in the schools whose numbers have doubled and quadrupled since the massacres, and to care for the thousands of orphans who have been gathered under missionary roofs and are being trained into Christian manhood and womanhood. Now is the time when missionary physicians are needed in every station to enter into the work always open to them, but never before to a people so full of love and confidence as now. We must also remember that the ultimate object of Turkish missions looks beyond the Armenians and sees in a strong evangelical Armenian people the power which, if God wills, is some day to be the

missionary force in bringing the now Mohammedan population of Turkey to Christ.

Must we all wait for missionary societies to send us over? They are heavily taxed to support those already in the field. How can our volunteers help to swell the contributions to our Boards? And if necessary could not many be self-supporting in the field? I am confident that any doctor could easily be so. Might not teachers also be? What we want in Turkey and in every mission field, as in all the world, is the power of Christian living, and the more earnest, devoted, Christlike lives we can pour into these lands the more surely will we realize the evangelization of the world in this generation.

SYRIA

REV. W. S. NELSON, OF SYRIA

The burning question of the day is a question of method. Everywhere the practical man meets the same problem and aims at increased efficiency, with decreased expenditure of effort and money. This is pre-eminently important in the Church's missionary work.

Many plans have been followed, many experiments tried; many plans are now in operation, but there is a gradual formulation of conclusions as a result of experience which we may wisely study.

I. How, then, shall Syria be evangelized?

1. It will not be by political intervention. Much strength has been expended in futile tirades against oppressive governments. It is wise and often necessary to seek protection of person and establishment of property rights by political intervention, but this will seldom go far to secure permanent results in evangelization.

2. It will not be by secular or commercial civilization. So long as the commercial nations of the world magnify the value of money and bend all their energies to heaping together gold, we cannot expect business intercourse with them to turn men's eyes toward Christ. The worship of mammon will not lead to the worship of God.

3. It will not come through scientific education. True science leads the honest investigator back to God; but too much of the modern research of Europe and America is a strife to be independent of the Great First Cause, and hence offers but a poor instrument for the evangelization of the world.

4. It will not come through the preaching of foreign missionaries. The old idea of an eager group waiting with outstretched hands for the missionary to bring them the gospel has been exploded. The task is too large for his unaided strength. The conditions are too

hard. No matter how long a missionary may labor, he can never wholly overcome the difficulty of language, customs and hereditary tendencies. There will always be an intangible barrier, sometimes very slight, but never wanting, between a foreign missionary and his unevangelized flock.

5. It must come by God's Spirit working through the native Church. The early model is the true one. The work of the apostles was one of oversight and organization chiefly. They established local churches, ordaining elders everywhere. So it must be to-day. The missionary must only start the work, and then the Divine Head of the Church will develop it through agencies found on the ground.

II. Special difficulties. Syria has no unified population. The people have no national traditions behind them, no national ambitions, no national faith. True, they have a single language, but it is in no sense a Syrian language. The non-Moslem population has no unifying bond, but is divided into almost endless hostile groups. Many of these groups call themselves by the name of Christ, and each claims to be the only true Church through whose rites alone salvation can be secured. This makes the presentation of a pure gospel harder than it would be to those who know nothing of Christ. They claim to be Christians and resent any offer of instruction in that line. A missionary should be peculiarly tactful in approaching such people, and thoroughly posted as to the history and peculiar tenets of each sect.

The presence of such false and idolatrous forms of Christianity makes it doubly hard to approach the purely monotheistic Moslem and Jew. They say, "We will have nothing to do with you, for we know Christians worship idols." A purified Christian Church must be established as a means of reaching Moslem or Jew.

III. What has been done? Seventy-five years have passed since the Syrian mission of our Church was established, and we have a right to ask the result of this period of effort.

1. Seventy-five years of quiet Christian example. The mere presence of a Christian home among non-Christian people exerts a powerful influence for righteousness. Wherever the missionary has lived a new ideal of home has been set before a people who have no equivalent for that term in their language, and no conception of what it represents in their experience.

2. Seventy-five years of Christian education. One of the earliest steps taken was the introduction of Syrian children into the missionary home for instruction. Then small schools were opened and larger numbers of children were brought together. In all this, and in all subsequent school work, the Bible is the basis of all instruction and the minds of all are filled with the precious Word of Life.

3. A thoroughly equipped Christian college has been established. There is not a college on this American continent which has a finer location than the Robert college, which overlooks the Bosphorus at Constantinople, or the Syrian Protestant college, which looks out over the Mediterranean from the headland of Beirut.

Both of these institutions are governed by boards of trust in New York; both were largely endowed with American money; both are equipped with American faculties of instruction, and both represent a large work that American Christianity has done for Turkey.

4. A publishing house. If nothing more had been accomplished by the Syrian mission beyond the translation of God's Word into the Arabic language it would have been a profitable investment. That is the sacred language of two hundred million followers of Mohammed in Turkey, Africa, India and China, and by this means God's Word is made accessible to them all. Thousands of copies of the Bible, together with millions of pages of religious reading, are sent out from the American press in Beirut every year wherever the Arabic language is spoken.

5. Organized churches. More than thirty organized churches under the ministrations of Syrian preachers, with their own elders, are scattered over the territory of the mission. These are now united in three Presbyteries, which are progressing steadily in efficient self-government and aggressive zeal for the Master.

6. Trained ministers. The ripest fruit of missionary work is found in the men who have been trained to lead and feed the flock of Christ. God grant the number and power of those who are destined to lead the Syrian Church may be increased a hundred-fold!

IV. What of the future? A review of the past and a study of the present would be idle did they not both look forward to the future and seek to apply the wisdom gained by experience to the solution of problems still unsolved.

1. Of the missionaries. Their work has been changing, and must continue to change. They must not hold the position of pastor to the local church. Their relation to the church must be advisory merely. They must still be the trainers of the native ministry and the counselors of all.

2. Of the Syrian preachers. These who have commended themselves as well endowed mentally and spiritually are to feed the flock in the local church and gradually assume more and more of the responsibility in directing the affairs of the church in session and in Presbytery. The missionaries will thus be free to reach out into the regions still untouched by the gospel.

V. What is needed? Having surveyed the ground, decided on

our course and arranged our machinery, we ask what is the motive power needed? There can be but one answer—prayer.

1. For sincere devotion to Christ. Let there be no divided allegiance, no question that every effort is solely for the Master Himself and only secondarily for the Church as His body.

2. For sincere love of the brethren. To exert a real and lasting influence you must work at short range. Never can you hope to influence a person unless you sincerely love him. The missionary who holds himself aloof or who shows that he considers himself made of superior clay will do more harm than good on any field.

3. For spiritual revival in the Native Church. There is the culmination and crown of all effort and only God Himself can effect what we desire.

Let every effort and prayer aim at the manifestation of God's glory and the verification of the inscription left by the Moslems on the Great Mosque at Damascus. When that old church fell into the hands of the followers of Mohammed they removed every pictorial token of Christianity, but they left at the portal the beautiful prophecy, which still stands, "Thy kingdom, O Lord, is an everlasting kingdom."

PERSIA

REV. S. L. WARD, OF TEHERAN, PERSIA

Of what use is it to excite enthusiasm for work when so few workers can be sent? "The destruction of the poor man is his poverty." Not only can he not do, but he little by little ceases to plan, and at last falls into apathy. The Church is poor to-day? It cannot carry out the last command of its risen and glorified Lord? "No longer can the Church say, 'Silver and gold have I none,'" said the Pope to Thomas Aquinas, as they watched the treasure being carried into the vaults of the Vatican. As we to-day look at the churches erected in our large cities or as we consider how much of the material wealth around us belongs to members of the Protestant churches, we are sure that the Church cannot say, "Silver and gold have I none."

In what, then, does the poverty of the Church consist? Can it be in faith, consecration, love, obedience? Can it be in prayer? Has the time come when the Church cannot say to the lame man, "Rise up and walk"?

I do not know how much control over the Protestant wealth resides in this audience, but I see in you untold possibilities of spiritual wealth. Shall the mines be worked? Shall the wealth materialize? Take as your motto not the words of the worldly wise Solomon—

“Money answereth all things,” but those of the heavenly wise Jesus—
“All things are possible to him that believeth.”

In Persia the work of the future is the Mohammedan work. The evangelization of the Nestorians is assured and the church is near to self-government, while the question of self-support is largely one of good government and freedom from oppression.

Considerable colonies of Armenians and Jews exist all over the country and must not and will not be neglected. Their conversion is not only a desideratum *per se*, but would remove a great stumbling block from the Moslem work. A hopeful beginning has been made in this work.

God never makes a single providence, but, like scissors, in pairs. In asking the meaning of the present financial difficulties, I see two answers: 1. God is taking the honor and emphasis from money and putting it on faith. 2. The quality of our missionary workers is to be improved. There is special need of quality for the Moslem work.

Dr. Burrell said that Islam is the only *living* non-Christian religion. Shall it be left unconquered? The honor of our King demands its overthrow. Persia is the lowest part of its wall, Islam's weakest point. Orthodox Islam has one truth and one lie in its creed. Sheah Islam has one truth and two lies: “There is no God but God, and Mohammed is the Prophet of God and Ali is the Lieutenant of God.”

The points that have been occupied are those of the first importance and enough of results have been seen to refute that perennial lie that no Moslem has as yet been converted. The Church Missionary Society of England at Isfahan and the Presbyterian Church of the United States of America at its four stations is doing much in giving the gospel to the Moslems. The instrumentality that works with opposition in all these places is the medical branch. In the capital the educational work is also a very effective way of reaching the Moslem with the gospel. The Bible has been sold throughout the whole land; traveling native evangelists meet at times with opposition, but in general are kindly received. The American missionary may, with tact and a kindly manner, go anywhere and be ordinarily received with kindness, while the physician is received with all honor. The Persian is false often, but always courteous. He may be corrupt, but he is polished. He is sure to be covetous and selfish, but his hospitality never fails. The Persian of any rank will respond to courtesy, kindness, sympathy and affection.

To accomplish the evangelization of this land we need now to occupy the secondary points as rapidly as possible. Resht and Meshed should at once be occupied by a physician and a clergyman each, as well as Sultanabad. The Koords ought to be cared for by stations at

Sennah and Soug Bulock and given a translation of the Bible in their language. The first fruits of this wild but manly race have been gathered in; the time seems ready for a more energetic work for them. This work must be done by Americans, for the native converts are too lately out of bondage to have the stamina for this work. Needed are the Calebs and Joshuas for this work—men who have seen and appreciate the stature of the Anakim and yet say: "Let us go up at once and possess it, for we be well able to overcome it."

ARABIA

REV. S. M. ZWEMER, F. R. G. S., OF BASAIA, ARABIA

In Risser's great work on general geography he characterizes the Arabian peninsula as "the anti-industrial center of the world." Arabia has stood still while all around her civilization was marching forward or backward; what she was in the days of the patriarchs she is now, with only one important addition—Islam. From the standpoint of missions Arabia is first of all:

1. A neglected country. Although lying in the very pathway of commerce, and having an open highway on three sides, with a coastline of four thousand miles and an area equal to four times the size of France, mission effort was not begun anywhere in the peninsula until 1885. Although Arabia had been crossed by travelers and explorers for more than a hundred years, none of these traveled in behalf of the gospel. The great interior has never had its Livingstone. Since the era of the Dutch and English East India companies we owe a debt to the Arabs commercially. Mocha coffee, Muscat raisins, Hadramant spices, gum arabic, dates, senna, ostrich feathers, pearls—all these come from Arabia. Ever since the Suez Canal was opened missionaries have passed by this great field with a population of between eight and ten millions. To-day there are in all Arabia proper only two missionary societies. The Free Church of Scotland mission at Sheikh Ottoman, near Aden, and the Arabian mission of the Reformed Church in America. Both originated not by these churches, but almost, we may say, in spite of them. Both were at first independent efforts and were afterward adopted. The total number of missionaries now at work or under appointment to work in Arabia is eight, or less than one witness for each million of the population.

2. In the next place, Arabia is an accessible country. This has been proved from the standpoint of the traveler long years ago. In recent years even lady travelers have penetrated far inland unmolested. Turkish Arabia is only one-fourth of the peninsula, and even there,

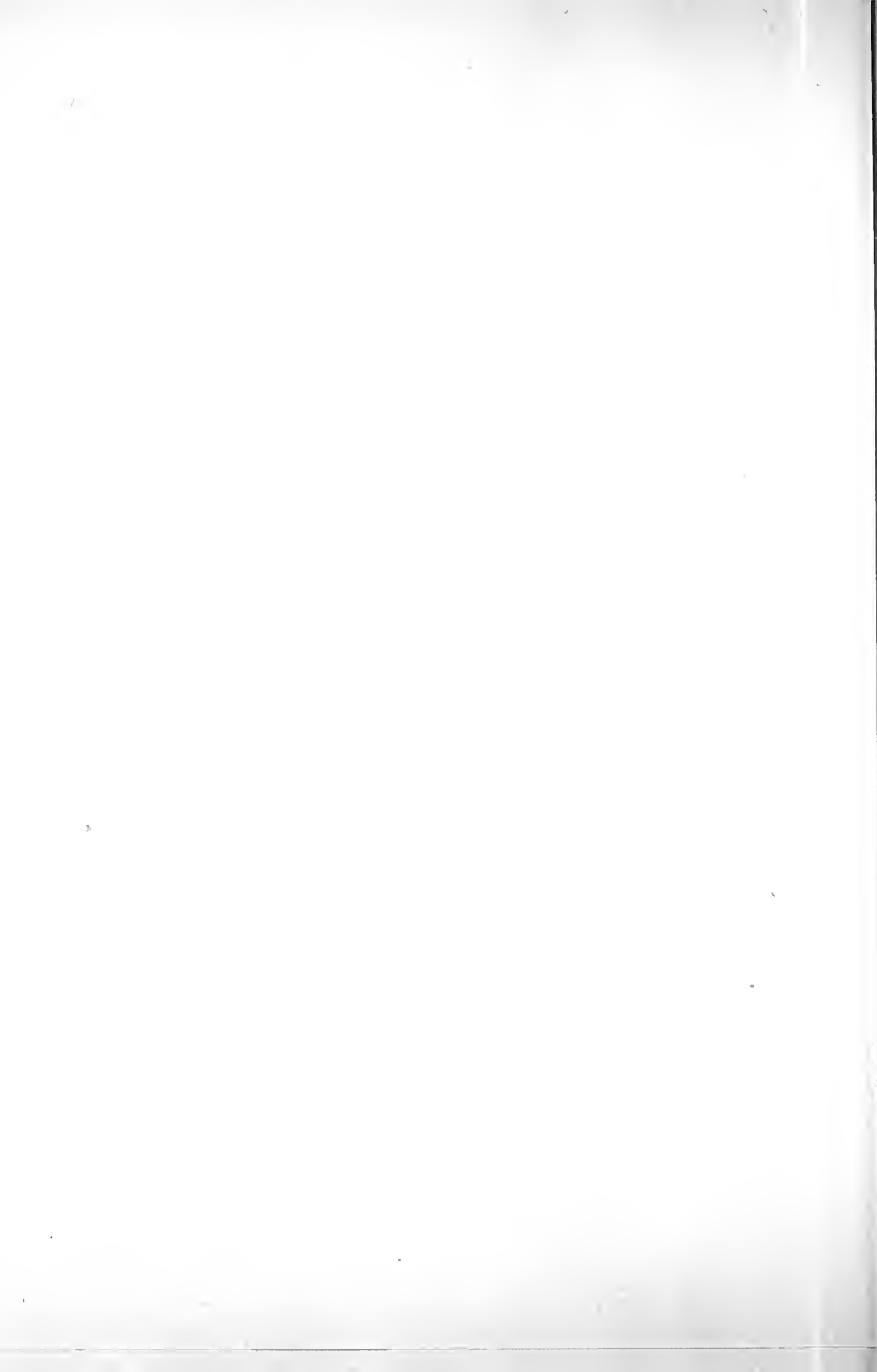
under the usual restrictions of passports and permits, travel is allowed. The whole coast, with all its important cities, is accessible. The only part of Turkish Arabia closed to Christians is the region around Mecca and Medinah. At Jiddah there are European consuls, and there mission work would be entirely possible. Aden, with its *hinterland*, is English territory. That door was open since 1839, but was not entered until 1885. The whole of Hadramant Nejd, Bahrein coast and Yemama are independent of Turkey, so also is Oman. The latter, with the Bahrein islands, is under English protection. The Persian gulf is fast becoming an English lake. Commerce has prepared the way by steamships, postal service and growing foreign influence; British diplomacy has stopped piracies, protected the slave and interfered with the slave trade. Moreover, the Arabic language has been prepared years since and the Bible, with hundreds of other books, are translated. All the preliminary work is accomplished. Seven years' experience proves that Arabian hospitality is found everywhere and that nowhere on the coast is the stranger in danger of his life. In the interior also travel is comparatively safe. We have never been obliged to travel in disguise even in the heart of Oman or Yemen or Hassa, and we have always traveled as missionaries with the Bible. The Arabs are not fanatical above other Moslems and many of them are Mohammedans only in name. From actual experience I believe three-fourths of Arabia is entirely accessible for evangelistic touring and medical missions.

3. In the third place, Arabia is a land of promise. This is shown by the work of God's Spirit in missions and by the word of truth in the Bible prophecies. Keith Falconer, like a grain of corn, fell into the ground and died. His life has borne rich fruit; he no longer abides alone. The mission begun by him has been sadly hampered by lack of reinforcements, but is to-day a bright spot and a center of gospel influence for all the region round about. At Aden in the Bible depot thousands of copies of God's Word are sold every year; the hospital and school are also fruits of this mission. In the Persian Gulf, after six years of pioneer work on the part of a very few, God has given us three stations, two outstations, two dispensaries, a rescued slave school and a small printing press. In 1896 over 2,800 copies or portions of God's Word were sold in our five Bible depots. Inquirers have already asked for baptism. Sweet first fruits have once and again been seen. There is less opposition and more interest. The future is bright as the promises of God. And these promises are for Arabia numerous, definite, glorious. The angel of Jehovah appeared first of all to Hagar the Mother of Arabs. God heard the voice of the lad Ishmael and promised to bless him. When Abraham prayed, "Oh, that Ishmael

might live before thee," God said, "I have heard thee." He had twelve sons, of whom the two elder, Kedar and Nebaioth, received many special promises in the later prophecies. "All the flocks of Kedar shall be gathered unto thee, all the rams of Nebaioth shall minister unto thee. They shall come up with acceptance on mine altar and I will glorify the house of My glory." "The villages that Kedar doth inhabit" will sing when they hear of Christ. Central Arabia, too, will be blessed for "a multitude of camels shall cover thee, the dromedaries of Midian and Ephah." "All they from Sheba shall come"; that is South Arabia. The whole seventy-second Psalm is a missionary promise for the land that stretches "from sea to sea and from the river (Euphrates) to the ends of the (then known) earth." Gold and frankincense and myrrh, the three-fold products of ancient Arabia, were brought to Christ in fulfillment of these promises. "They shall give Him of the gold of Sheba." At Pentecost Arabia was represented and Arabic spoken. The apostle Paul went first of all to Arabia. Now, why was all this if not because of God's covenant promise to Abraham? "This day has salvation come to this house because he also is a son of Abraham."

The Jews

The Land and the People



THE LAND AND THE PEOPLE

MR. WM. E. BLACKSTONE

In I. Cor. x., 32 we find the inhabitants of the world divided into three classes, the Jews, the Gentiles and the Church of God. Our subject to-day is the first of these, namely, the Jews; and as they are inseparably connected with the earthly habitation which God gave them, we shall entitle this address "The Land and the People."

It is the land that was the home of the prophets and where the revelation from God was given—beautiful Palestine, graced by the feet of Jesus, the Messiah of Israel, the Savior of men, the King of the Jews and the Son of God. Let us note three things about the land:

First, God selected it. "A land that I espied for them, flowing with milk and honey." (Ezek. xx., 6.)

Second, God gave it to Abraham and his descendants. "For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. xiii., 15-17; see also xii., 7; xv., 18; xvii., 8; xxiv., 7; xxvi., 2-4; xxviii., 13; xxxv., 12; Ex. vi., 4-8; Num. xxxiv., 1-12; Deut. xxxiv., 4; Acts vii., 5, etc., etc.) Israel's "title deed" to Palestine is recorded not in the Turkish Serai at Jerusalem, but in every Bible that there is this day in all the languages of the nations of the earth.

Third, God cares for it. "A land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it from the beginning of the year even unto the end of the year." (Deut. xi., 12.)

Why did God select it? We believe it is not presumption to answer:

First, because of its location. It is the natural center of the earth, a choice situation for the capital of a world-wide empire.

Second, because of the variety of its climate and scenery, which constitute a miniature world. It was just the place for the giving of the supernatural Book that was to have world-wide circulation.

Third, because of its productiveness. Every sabbatic year it produced enough to support the population two years and every jubilee year enough to support them three years.

It is called in Scripture "the pleasant land" (Dan. vii., 9), "the glorious land" (Dan. xi., 16). Twenty-one times it is called "a good land" and once (Nu. xiv., 7) "an exceeding good land." There is no other such land, for it is "the glory of all lands" (Ex. xx., 6).

Likewise the people—Israel—are called “the chosen ones” (I. Chron. xvi., 13), “a holy people unto the Lord,” * * * “a peculiar people * * * above all the nations upon the earth” (Deut. xiv., 2). “The people shall dwell alone and shall not be reckoned among the nations” (Nu. xxiii., 9).

All antediluvian history and for four centuries thereafter—altogether nearly twenty-one centuries—are disposed of in the first eleven chapters of Genesis. All the rest of Bible history pertains principally to Israel, or to Gentile nations because of their relation to Israel.

Their history embraces millenniums. Over thirty-eight centuries ago God called Abraham and said: “I will make of thee a great nation.” They were hoary with age when Rome was born. They have seen Babylon, Egypt and Greece rise and pass away and our Western nations are to them only as fleeting ephemera.

Israel has been a superior nation in material development. In riches she has proportionately surpassed all others, especially under David and Solomon, who made silver to be as stones in Jerusalem (I. Ki. x., 27; I. Chron. xxii., 14-16). Her palaces and notably her Tabernacle and Temple have been the marvel of the world.

Her political economy, providing an inalienable inheritance for every family, is to-day the very best basis of true and substantial government. The theocracy furnished a perfectly infallible executive. Lacking this all modern socialistic schemes can bring nothing but chaos.

But it is in her religion that Israel stands pre-eminent among the nations. Her Divine Oracle, with its revelation of truth, its forecast of the future, its ceremonies, types and moral teaching is without a peer. “What advantage, then, hath the Jew? Much every way, chiefly because that unto them were committed the oracles of God” (Rom. iii., 1-2).

We despise the Jew, call him “old rags and iron,” forgetting that through him, and him alone, we have received the Word of God. All our consolation and hope for happiness beyond the grave comes through God’s revelation made to the Jews. Out of them, according to the flesh, Jesus Christ, our Savior, came (Rom. ix., 5), and He said “Salvation is of the Jews” (John iv., 22).

No nation has suffered like Israel. Proud and haughty in their prosperity, they were constantly falling into the most grievous sins of idolatry and unbelief, for which war, pestilence and famine came frequently upon them. Often in the siege of their cities have they become so crazed with hunger that they would eat human flesh, even their own children. Jerusalem, their capital, has more than once been swept clean with the besom of destruction amid woe and carnage, the record

of which makes the ear tingle. Twice have they been altogether emptied out of their land, millions slaughtered and the remnant scattered to the four winds of the earth. And now, after eighteen centuries of this latter dispersion, behold an astonishing anomaly in the earth—a land without a people and a people without a land.

Once, in A. D. 135, they made a desperate effort, under the false Messiah Bar Cochba, to regain their land, ending in their siege and overthrow at Bither, a scene of fearful carnage.

With occasional respites, their history since has been one long era of persecution. They flourished in Rome for a while, even joining in the persecution of Christians up to the time of Constantine's conversion, but since then for fifteen centuries Israel has truly been "the wandering Jew," "with garments torn and feet unshod." They have been hammered up and down the world with the rods of enmity, ostracism and banishment.

Heathen, Mohammedans and Christians have all joined in their persecution. The crusaders began their "holy war" by murdering Jews in Europe who would not submit to baptism. All sorts of financial injustice was practiced upon them to get their money to defray the crusade expenses. Even if a Jew became a Christian his property was confiscated to test the sincerity of his conversion.

At the coronation of Richard I. the populace fell upon them with slaughter, plunder and fire. Many fled to the kindly protection of the governor of York castle. But here they were besieged, and when they saw they could not hold out they burned their goods, killed their wives and children and, drawing lots, killed each other rather than fall into the hands of those British Christians (?). One man in Bristol was condemned to have a tooth extracted every day till he paid 1,000 marks.

Perhaps the greatest horror was their expulsion from Spain by Ferdinand and Isabella in the very same year that Columbus discovered America. The shameful edict ran as follows: "Seeing that the Jews persuade many Christians, especially the nobles of Andalusia, to accept their religion, for this they are banished under the severest penalty." It was death if found in the kingdom after four months unless they embraced Christianity. A Jew offered 600,000 crowns in the name of his people for the revocation of the edict. The sovereigns were inclined to relent, but the inquisitor Torquemada, with a crucifix in his hand, boldly advanced into their presence, saying: "Behold Him whom Judas sold for thirty pieces of silver. Sell ye Him now for a higher price and render an account of your bargain to God." The sovereigns trembled before the Dominican and there was nothing left for the Jews but baptism or exile. Who of us can but admire

them for choosing the latter? Eight hundred thousand of them went out, not knowing whither. They fell into worse hands in Portugal and sank "like lead in the sea" on the way to Africa, were met at Genoa by priests with bread in one hand and a crucifix in the other. The ban of Europe was upon them, while the Turks, "the unspeakable Turk," received them kindly and allowed them an asylum, which they have now enjoyed for over four hundred years. All of this horror was in the name of Christianity and Pope Alexander VI. conferred the title of Catholic on the crown of Spain for this monstrous cruelty.

Yes! it was a Roman Catholic persecution, but the Greeks do the same—witness the persecution in Russia and Roumania—and Protestants also, even in the home land of Luther, where anti-Semitism has raged so bitterly, and even in our boasted United States Jews are often excluded from hotels and schools simply because they are Jews.

Surely Israel can say, in the words of the prophet, "Is it nothing unto you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me" (Lam. i., 12). "For under the whole heaven hath not been done as hath been done upon Jerusalem" (Dan. ix., 12).

God has said of Israel: "Ye are my witnesses." In all of this sorrow they are the living evidence of the truth of God's Word. History confirms the faithful portrayal of it given by the prophets. Like Tennyson sings of the brook, they can say, Nations come and nations go, "but I go on forever." Their indestructibility is an indisputable argument for the inspiration of the Bible. God has said: "I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee" (Jer. xxx., 11, R. V.). God said to Abraham: "I will bless them that bless thee and curse him that curseth thee" (Gen. xii., 3). Frederick the Great said: "Persecution of the Jews never brought prosperity to any nation." Since Cromwell's time (1655) the Jews have enjoyed a gradual emancipation up to the recent Russian persecution. As the trades and political privileges have opened up, the Jews have shown their traditional ability, with a free chance, to outstrip all competitors. Joseph, Daniel and Mordecai are notable examples of the past. So Spinoza, the father of rationalism; Mendelssohn, a prince of musicians; Bartholdy, a prince of diplomats; Neander, the Church historian; the Rothschilds, the world's bankers; La Salle, Marx and Bebel, leaders of the socialists; Disraeli, Jules Simon, Cremieux, and Castelar, political economists and statesmen, and a host of others in the educational and literary world, stand at the forefront of recent and present times.

Such prominence and prosperity among the Gentile nations has

caused an increasing number of the Jews to give up many of their ancestral hopes, such as the coming of a Messiah and a restoration to Palestine. They have adopted rationalistic views in regard to the inspiration of the Scriptures; they have made many changes in their ritual and synagogue worship, even holding their services on Sunday instead of their Sabbath. They have accepted as their Palestine the countries granting them such liberty and as their Messiah the liberal spirit of the nineteenth century. Intoxicated with position, money and power, they call themselves "Reformed," and have settled down to stay in these various adopted countries. But God says in Eze. xx., 32, that this shall not be, and by recent persecutions they are again stirred up as an eagle stirreth up her nest (Deut. xxxii., 11). Are we, then, to believe that the mission of such a people is finished?

A journey to Palestine is interesting to the ordinary traveler and it is much more so to one who views it in the light of the sacred associations of the past. If it be so to us Christians it is even more so to the orthodox Jew. It was his home for two millenniums and, though a wanderer, he still looks upon it as his rightful heritage. He has the promise, "Thine eyes shall see the King in His beauty, they shall behold the land that is very far off" (Isa. xxxiii., 17). It is his daily prayer that he may be restored to his land and that the Temple may be built. At every yearly passover service in all their scattered homes they say most pathetically, "At present we celebrate it here, but the next year we hope to celebrate it in the land of Israel." They love the land. And now, after seventeen centuries, they are making their first effort to regain their home there. More Jews are now in Palestine than went back with Zerubbabel (Ezra ii.). Zionist societies are organized all over Europe. Their first general congress was held last August (1897) in Basle, Switzerland. True, they are led in this effort by rationalistic Jews, who seek only a national restoration as a cure for anti-Semitism. The Powers of Europe ought to give them their land and let them go home if they wish to, just as they have done for the Roumanians, Servians, Bulgarians and Greeks.

"To the Jew first" is the scriptural order for the preaching of the gospel. "How beautiful upon the mountains are the feet of him that bringeth good tidings, * * * that publisheth salvation, that saith unto Zion, thy God reigneth" (Isa. lii., 7). Paul the apostle to the Gentiles emphasized this, and so great was his love for Israel that he was willing to be separated from Christ for their sakes (Rom. ix., 3). But the Church soon forgot this order and even turned the cruel hand of persecution upon poor, blind Israel for fifteen centuries.

About a hundred years ago there was a change and again the true disciples began to preach the simple gospel to the Jews. The Church

of England has the honor of beginning the work in earnest. The London Jewish Society was organized in 1809 and now has many missionaries throughout Europe and the Orient. Many other societies have since been organized, and there are now over three hundred missionaries to the Jews, and it is estimated that over 100,000 Jews have been converted in this century. Not a few of these converts have become missionaries to their brethren. Notable among these are Joseph Rabinowitz of Kisheneff, in Russia, and Rabbi Lichtenstein, in Germany.

The persecutions and expulsions in Russia and eastern Europe have driven a great number of Jews to America. There are probably over 600,000 in the United States. Even here they are not free from anti-Semitic hatred. Their children are nicknamed "sheeny" in the common schools and on the streets. Seligman was blackballed in New York, and many hotels and places of resort are closed against them simply because they are Jews—a solemn fulfillment of the prophecy by Moses (Deut. xxviii., 65).

Many missions to Israel have been established in the United States, especially in New York, which is perhaps the city having the largest Jewish population in the world. Chicago comes next in the United States, with probably 80,000 Jews.

Skillful missionaries to the Jews must be thorough Bible students, for the Jew must be approached on the foundation of his own Scriptures, the Old Testament. He must be shown that the New Testament is in fulfillment of the Old—e. g., that, according to Hag. ii., 8, the Messiah must have come before the second temple was destroyed; that He was to be born of a virgin, according to Gen. iii., 15, and Isa. vii., 14; that He was to suffer and die (Isa. liii.; Dan. ix., 26); that He was to be a gin and a snare to Israel (Isa. viii., 14).

But so great is the stir among the "dry bones" of Israel now, and so earnest is the spirit of inquiry that many Jews can be reached by those less skilled in the Word, if they only go to them in love and kindly present to them the New Testament and other literature to show that Jesus is indeed their Messiah.

God in His providence has sent these people to our very doors. Any Christian can go to them and offer them the New Testament. Many are willing to take it, especially if in their own Hebrew language. We have in Chicago thousands of testaments in Hebrew and parts in Polish, which have been furnished to us by the Mildmay Mission to the Jews in London. We will gladly send one, ten or a hundred free to any one who will distribute them to the Jews on payment of the postage—six cents each. Address Chicago Hebrew Mission, 22 Solon Place, Chicago, Ill.

Africa

The Field and the Opposing Forces

The Distribution of the Chief African Mission-Forces

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THE FIELD AND THE OPPOSING FORCES

MR. DOUGLAS M. THORNTON

I. The continent of Africa. A survey of the whole continent of Africa is necessary before anyone can realize the extent of the obstacles to its evangelization. In area it is the second largest continent in the world, with a surface of 11,500,000 square miles.

Its river systems are unsurpassed when taken as a whole. The ancient river Nile flows through a greater extent of country (from south to north) than any other river in the world, not even excluding the Mississippi. The Congo basin is second only to that of the Amazon among the great fluvial systems of the world. Mr. James Stevenson estimates that there are 10,000 miles of navigable waterways in Central Africa alone.

Again, consider Africa's inland seas, those newly discovered wonders. Do they not compare favorably with those of the North American continent? The greatest of them, the Victoria Nyanza, is dotted with islands equal to the area of Wales, while itself is almost as large as Scotland. Two others exceed 350 miles in length, and one of them, Lake Tanganyika, has a coast line of 1,000 miles.

As to mountains—the fabled Mountains of the Moon are proved to be realities. Mounts Kilima-njaro, Kenia and Ruwenzori exceed the height of many an Alpine range, while the Abyssinian highlands form a "Tyrol" region that would stretch from the European Adriatic to the Baltic Sea.

As regards climate, Africa is undoubtedly the most tropical continent of all. Its average temperature is higher even than that of Southern Asia or South America. And were it not for the general elevation of the continent the temperature would be higher still. This fact, of course, affects the seasons in different parts. Heavy rain-falls in the forest regions round the western coasts have proved a mighty barrier to inland advance.

And yet the population of Africa is not composed of many dying races. In all the study of race migrations or of racial endurance, where will you find (save in the case of the Jews) the equal of the negro race. Undoubtedly the negro race will never die. Here in America this needs no proof. True, the Bushman and the pigmy dwarfs are dying out, and the Hottentot has largely lost his identity, but Arab, Berber, Fulah and Nubian—all represent some dominant

race. It is not accurate to count the smallness of the population of the continent as an index of a smaller need. It is oppression that has kept the population small. Not more than 200,000,000—some say less than 150,000,000—souls people the continent of Africa to-day.

II. Obstacles to progress. Several obstacles to Africa's evangelization must be faced.

The first and oldest obstacle to progress consists in the multitude of tongues. The curse of Babel seems to have fallen most upon the negro race. We have to face the fact that, in the two great branches of the negro race there are at least 350 distinct languages, not to mention countless dialects. And not one-quarter of these are yet reduced to alphabets. One-half this number of languages are to be found in West Africa, where the climate is most injurious. Let us then catch the spirit of Samuel Crowther, the slave boy, who was the first negro to become a bishop. Read how many languages he reduced to alphabets with the aid of Schon and Koelle. Or again, shall we not seek to accomplish Ludwig Krapf's ideals, that German apostle who sought so nobly to reduce all East African languages to writing, after discovering affinity between them. Appreciate, too, the work of his successors, and the latest of them to pass away—George Pilkington of Uganda, who has just died for his queen and country in the recent Soudanese rebellion. In six short years of missionary service he gave the people of Uganda the whole of the Bible, which is already being read by tens of thousands. Follow, too, the brave example of Marling, your linguist of the Gaboon.

The second greatest obstacle is the slave trade. Africa, West and East, has been the victim of this infernal traffic. It is only ten years since the West Coast traffic ceased entirely forever by the abolition of slavery in Brazil. But the evils of three centuries of wrongdoing still remain. The capture of 10,000,000 souls, of whom at least one-third have died upon the way, must be laid to the charge of European nations during the eighteenth century alone. And Britain proves to be red-handed more than all the other powers. There are some heroes that did their best to rouse the conscience of the Christian world over the cause of Africa's redemption. Our slave-trade abolitionists, as they were called, are household names. You boast of Wendell Phillips, Abraham Lincoln and others. For the East Coast David Livingstone did more than any living man to plead the negro's right to freedom. And only thirteen years ago General Gordon died in the attempt to save the Soudanese.

Lastly, what shall we say of the growing liquor traffic? This is a trade especially carried on with those backward, ravaged races in West Africa. Ask Hamburg, Boston and several English ports about

their export trade, and you will find that foremost Christian nations have been carrying on the largest trade in gin and rum. The heroes in the cause of prohibition of the drink traffic are not so widely known. But Khama, the native Christian chief of Southern Africa, has led the way by prohibition of strong drink within his native land. In West Africa Bishop Olnwole is an able protestant. His criticisms of British colonial policy in the presence of government authorities made a great impression. But Christian powers, unhappily, are not unanimous as yet.

III. The Evangelization of Africa.—Can Africa, under these conditions, be evangelized within this generation? Let us summarize the facts and forces at our disposal with which to do the work:

North Africa and the valley of the Nile have 200 missionaries to 25,000,000 souls, and the Bible in Arabic, French, Italian and Abyssinian languages, with which to reach the multitudes of these Moslem lands.

The vast Sahara desert, as large as Europe, with nomad tribes untamed, lies still untouched.

The great Soudan, with 60,000,000 souls at least, lies fringed by mission stations all along the western coasts. But back of the forest regions no heralds of the cross can yet be found. A district of three thousand miles, from the Niger sources to the River Nile, is without a missionary. One dominant language, namely, the Houssa language, is understood for half this distance. British rule is extending gradually in east and west. The Soudan presents a mighty field of ruined, troubled nations to be reconciled in Christ.

In Central (equatorial) Africa there are 40,000,000 souls and 500 missionaries—a region as large as Europe, tracked by lakes and rivers, all of them being opened up to-day by European enterprise. Bible translation is making rapid progress in east and west and center. Chains of mission stations are being established here and there across the continent.

Lastly, Southern Africa is fast becoming Christianized. It has thirteen complete New Testaments in native tongues, and missions of nearly every Church in reformed Christendom at work. This land should prove the basis for a strong assault on paganism. Already seven flourishing mission agencies have thus advanced and settled in the regions of British Central Africa.

Where lies the greatest need to-day? Unquestionably in Northern Africa and the Great Soudan. Have we a basis for attacking each of these? The land of Egypt is likely to become a powerful force in days to come, through Northern Africa. But what of the great Soudan? Has North America no workable scheme for winning all the negro

racers for Jesus Christ? I leave the charge with you in the words of David Livingstone, dated from Ujiji (1871), two years before he died: "You don't know what you can do until you try."

THE DISTRIBUTION OF THE CHIEF AFRICAN MISSION-FORCES

MR. FREDERIC PERRY NOBLE

INTRODUCTION

While Mr. Meyer eloquently and upliftingly addressed you yesterday afternoon two silent orators behind him spoke with equal effectiveness and spirituality. These were two huge wall maps of missions and world religions. Through them Ethiopia suddenly stretched pierced hands and cried: "Come over and help!" Africa showed its vast northern bulk to be as a whole held by Islam, to be the world's largest Moslem land area, and to number nearly forty million followers of the Arabian prophet; and the southern half to be the sphere of paganism, whose one hundred and twenty-five million souls make Africa pre-eminently the pagan continent. Only Abyssinia, the Switzerland of North Africa; Cape Colony, Natal, Orange Free State and Transvaal, and here and there a mission, the Christian lighthouse of inter-tropical Africa, relieved the green shadow of Ishmael and the black bulk of Giant Pagan. Two thousand American and European missionaries at most among the myriad millions of Africa and its isles of the sea! One white missionary for every hundred thousand Africans!

Since the historical geography of missions means much, notice the characteristics and significance of the strategic centers among the mission fields. Africa has four main missionary spheres, each in itself equivalent to a continent. These are the north, west, south and east and their insular dependencies. The south and the west are the chief fields in results, the east and north in turn ranking after them.

In North Africa Abyssinia has three and one-half, possibly five, million Christians. Their faith, however, is so formal and Judaic, so degraded and dead, as scarcely to deserve the name of Christianity. But its people are a gifted race. They show that not all Arabs need be Moslems, but, on the contrary, can cleave as stubbornly to Christianity as other Semites to Islam; and Providence has preserved this peculiar nation for some high purpose. When Abyssinia is reborn into vital religion, she can become a herald of salvation for Arabia and Soudan. Egypt is the gateway between Orient and Occident. Its six, possibly eight hundred thousand Copts will yet be regenerated and

then, as fifteen centuries and more ago, become missionaries again to Ethiopia, Libya and regions around Cyrene. Its nine million Moslems are regarded as infidels by Morocco and Soudan, and from Egypt's princes will come Arab evangelists for the Christ to the followers of Mohammed in Morocco and Sahara, in Soudan and Tripolitana, among Mahdists and Senusiyah. The Berber states—Algeria, Morocco, Tripoli and Tunis—give precarious access to Sahara and Soudan, the former with two and one-half, the latter with twenty-two million Islamites; but Rome, by means of France and of Italian and Spanish representatives, dominates their Christian future. Islam is not yet without power in Morocco and Tripolitana, and sends Moslem missionaries thence to the south.

West Africa differs from North Africa in that it has had no history proper. This began with missions in 1736. Rum and slavery have here wreaked their worst. Clarkson, Macaulay (the greater father of a great son) and Wilberforce gave their best for Sierra Leone; Mills of Williams and Lot Cary for Liberia. The Senegal, Niger and Congo, with their affluents, open highways to better countries beyond the coast that is a land of death-shades, but until recently missions and settlements in general have timidly clung to the sea. Senegambia forms a base of approach to French Soudan; Lagos and the Niger to Yariba, Sokoto, Kanem and Bornu; Cameroons to Adamawa and Bagirmi, and the Congo to many districts between the Nile feeders and the Zambesi head streams, the inland seas and the western ocean. Belgian Congo, British Nigeria and French Soudan and Ubangi are the kings on this chess board of African policy, France and Rome straining every nerve to checkmate Britain and Protestantism. It may be remarked in passing that the Calabar mission of Scotch United Presbyterians in 1845 caused probably the first student volunteer movement since that of Mills. In the Tchad states and on the Niger, Islam, though for fifty years a waning force, still has a measure of power and continues to gain proselytes in new districts, while losing adherents in old homes. Its numerical superiority to Christianity is less religious than social, and is little to be dreaded. Comparing Protestantism with Rome, Portuguese West Africa demonstrates that Rome can not gain lasting success in African missions.

South Africa possesses a native Christianity consisting of two elements. The first comprises African-born, European-descended white people, partly British, but chiefly Dutch; the second Bantu converts of missions. Austral Africa's distinctive feature, religiously, is the existence of indigenous, self-extending Christianity. Dutch Presbyterianism has been a power in Cape Colony for two and one-half centuries. Though woefully at fault in relation to the pagan and savage,

it proves that evangelical Christianity thrives in Africa and holds its future. South Africa has for seventy-five years made history, is a monument of missions, and, through diamonds and gold, has become a storm center of world politics. Cape Colony, Rhodesia and Transvaal contain the elements of empire; through Lakes Nyassa and Tanganyika associate the lands of Livingstone with those of Baker, and mean that within fifty years paganism as a cult will be extinct between the Atlantic and Indian oceans and from the Cape to the Nourse and Zambesi rivers. Natal's Hindi population has Christian missions that will react beneficently on Asiatic peoples all along the eastern littoral between Kaffraria and Somalia and on Arabia and India. The Kaffir and Zulu stocks hold sterling stuff, and cannot fail to exert Christian influence on the Zambesian countries.

East Africa is the land of mighty lakes known to Ptolemy, of snow-topped peaks and of the sources of three of the great African rivers. It had some medieval history; is a medley of African, Asiatic and Polynesian peoples; has been influenced by Arabia, Hindustan and Persia, in turn reacting on Baluchistan, Bombay and Oman; and to Krapf owes its entrance among mission fields. (Madagascar, the French base for operations in the Indian ocean, had been opened and closed ere Krapf reached Zanzibar.) East Africa admits missions into the regions of the Zambesi, the lakes and Congo and the Nile basin. Ibea (Imperial British East Africa) forms a back door to Abyssinia, Gallaland and Somalia. British universities and Scotch Presbyterians have made Nyassa a Scotch loch, the former, at Livingstone's instance, initiating a student mission, the latter furnishing an example of brotherly fellowship and Kaffrarian interest and demonstrating the fallacy of the assumption that the negro will not work if he can avoid it. Madagascar and Uganda stand among miracles of Christian evidences, proving that native Christians, even if alone and persecuted, will be martyred rather than apostatize, and that the Bible in the vernacular is a marvelous and mighty missionary. Zanzibar, an African Liverpool, is a base for operations from the ocean to the lakes; Uganda a key to adjacent districts and regions beyond; Mombaz a light for the northeast; the district near Lake Stefanie a step already taken toward the southern Galla, and Aden, though in Arabia, a starting point of Christianity toward British Somalia.

Our subject proper includes several divisions. Its first department comprises the recruiting grounds of the Church militant; the second, the spiritual battlefields of this mighty army; the third, the names and spheres of the chief protagonists.

I. THE RECRUITING GROUNDS

These African mission forces have religious, racial, political and

geographical origins. Geographically the fifteen thousand workers among the one hundred and seventy-four millions of Africans and Malagasi come from Africa itself, the Americas, Asia, Europe, Madagascar and other African isles of the sea. Racially they originate among Aryan, Hamite, Malay, Mongolian, Negro and Shemitic peoples. Politically it is Abyssinia, America, the Antilles, Arabia, Belgium, Britain (i. e., England, Ireland, Scotland and Wales), Canada, Cape Colony (including Kaffraria), Egypt, Denmark, faraway, tiny Finland; France (and Algeria and Tunis), Holland, India, Italy, Cameroons, Lagos, Liberia, Madagascar, Mauritius, Natal and Zululand, Norway, the Orange Free State, Portugal and its African empire, Reunion, Sierra Leone, Spain and the Canary Islands, the South African Republic and Tripoli, that supply the Protestant and Roman missionaries. Religiously these spring from Paganism, Judaism, Islam and Christianity. The supporters of Christian missions among Africans extend from the chambers of the morning to the sea of the setting sun, and from the lands of the Great Bear constellation to those of the Southern Cross. Chinese students have supported a Natalan studying for mission service among the Zulu, and Californian members of the Young Women's Christian Association contribute and work for Africa. Norse girls through the mission societies as volunteers for African service, while New Zealand sends her sons to black and brown races as heralds of glad tidings.

Christianity is represented in Africa by the Greek and Coptic systems, the Protestant denominations and the Roman Church.* The Greek Church, through its Russian branch, is negotiating for union with the Ethiopic church. This transaction is its only share in African missions, unless we could except the misnamed "Moravian" Brethren, whose medieval affiliations were originally Greek. The Coptic communion includes the Alexandrian or Egyptian Church and the Abyssinian or Ethiopic Church. These are probably the least Christian Churches of the Christian fold; yet the Abyssinian Church sometimes crusades against the Moslem and the pagan and makes forced and nominal conversions to Christianity, while the Presbyterian and the Roman Copts each do at least a measure of mission work. The Protestant Church systems comprise Anglican or Episcopal, Baptist, Congregational, Interdenominational, Lutheran, Methodist, Non-Denominational, Presbyterian and Undenominational bodies and the Unity of Brethren, commonly but wrongly called "Moravians." Rome in Europe and in Europe's Africa—for Rome in America does nothing for Africa and next to nothing for freedmen—comprise the papal churchmen of Austria, Belgium,

*There are also a few Armenians, Malchites, Maronites and Syrians.

England, France, Germany, Ireland, Italy, Portugal and Spain; the Alexandrin Patriarchate and the Latin Rite, the Archbishoprics of Algiers and Carthage, and the Bishoprics of Angola, the Azores, Ceuta, Constantine, Hippo-Oran, the Canaries, the Cape Verde Islands, the Madeiras, Mauritius, Reunion or Bourbon, Sao Thome and the Seychelles. In each of these provinces and dioceses Rome's children participate in Christianizing Africa. The Anglican and other Protestant communions number nine, but in turn subdivide into seventy-eight denominations, whereas Rome is ecclesiastically one and undivided, though geographically sundered as to African missions into twenty-five territorial divisions.

The Protestant denominations working for Africa divide as follows: The Anglican system comprises the Church of England; the Church of England in Cape Colony, in Natal and in the West Indies; the Church of Sierra Leone; the Episcopal Church of Scotland and that of the United States. Total, 7. The Baptist communion includes American Baptist Churches, two of our Baptist denominations being northern and southern whites and two being northern negroes; the British Calvinist Baptists; German Baptists; a Cameroons Bantu Baptist congregation; the Lagos Negro Baptists; the Liberian Negro Baptists; and, possibly, the Transvaal Boer Doppers or Roundheads. Total, 9. The Congregational denominations include the American, British, Canadian, Cape Colony, Hova and Zulu Congregational Church bodies, the Free Norse and Swedish Churches, the Lady Huntington Connexion, and the Scandinavian Alliance in the United States, these four last possessing the Congregational polity. Total, 10. The Lutheran denominations are the Cape Colony Association, the Finland Church, the General Synod of the United States, the German State Church—perhaps this ought to be still further subdivided according to the states in the empire—the Norse Church, the Swedish Church, and the United Norse Church in America. Total, 7. If the six African synods of the Berlin Society have independent existence, or work in freedom from outside control, the Lutheran Church bodies with African interests would number 13. The Methodist name is legion. The Methodist denominations interested in Africa comprise the American African and African Zion Churches, both negro; the American Free Methodists, the Methodist Church proper, commonly called the northern church, and having both black and white communicants; the Seventh-Day Adventists; the Wesleyan Connexion, the United Brethren in Christ, a body of Methodist government and not to be confused with the "Moravians" or Unity of Brethren; the British Bible Christians, Plymouth Brethren, Primitive Methodists, United Free Methodists and Wesleyans, the Cape Colony Wesleyans,

the French Wesleyans, the Liberian Negro Methodists, and the Sierra Leone Wesleyans. Total, 16. Presbyterianism's blue banner is borne into Africa by the following Calvinists: The American Presbyterians of the North and of the South, the former church having Presbyteries in Gaboon and Liberia; the American Reformed Presbyterians, the American United Presbyterians, with a Presbytery in Egypt; the Cape Colony Synod, the Christian Reformed Church of Holland, the Dutch Reformed Church of Cape Colony, of Holland, of Natal, of Orange Free State and of the South African Republic; the English Presbyterians; the French Presbyterians or Huguenots; the Irish Presbyterians; the Italian Presbyterians or Waldenses; the Jamaica Presbyterians; the Reformed Church in Germany, and the Scotch Established Church, Free Church, Reformed Presbyterians and United Presbyterians. Total, 21. The Unity of Brethren is represented by the English, German and West India Provinces and those of eastern and western Cape Colony. Total, 3. Interdenominationalism has German Independent Lutherans, the Salvation Army, the Society of Friends, erroneously styled "Quakers," the Young Men's and Young Women's Christian Associations and the Young People's Societies of Christian Endeavor. Total, 6. The gross total of Protestant denominations and Roman hierarchies working for and in Africa amounts to one hundred and two church-bodies.

These in turn operate through two hundred and ninety organizations or societies. Of these thirty are Catholic, two hundred and sixty Protestant. The Anglican societies number fifty-one; the Baptist, twenty-one; the Congregational, twenty-two; the Lutheran, twenty-eight; the Methodist, twenty-three; the Presbyterian, forty-eight; the Undenominational, sixty-one; and the Unity of Brethren societies, five. Not all of these societies are independent. Not all engage in strictly evangelistic mission-work. Yet all in larger or less degree, some in one way and others through other means, directly promote the Christianization of Africa.

II. THE SPIRITUAL BATTLE-FIELDS

Africa's missionary fields divide themselves naturally, practically and scientifically into those of North Africa, West Africa, South Africa and East Africa. Historically, too, this is the true order and relation. North Africa was the first home of Christianity in Africa, is nearest to Europe and is again becoming part and parcel of Christendom. West Africa was the next to receive medieval and modern Christianity and is reached from Europe and America. South Africa was the third field to be reached by Christian missions and is chiefly approached from the northern and western worlds. East Africa was the

last sphere that received missions and is attempted mainly from the east, though also from north and south.

Naturally and scientifically North Africa as a mission sphere begins on the Red Sea at the boundary between Eritrea and Obok, circles Abyssinia to Equatoria, runs west to the western limit of Fur, pursues this northward above Abeshr, the capital of Wadai, strikes west again to the northern edge of Lake Tchad, thence obliquely to Timbuktu and finally west by south to the mouth of Senegal river. The Atlantic, the Mediterranean and the Red Sea respectively constitute the western, northern and eastern boundaries; Somalia, Gallaland, the Gazelle River Province, Wadai, Kanem, Bornu, Sokoto, the Niger and the Senegal form the southern frontier. Practically, as a map shows, almost all means of entrance to this northern region are from Europe and the Mediterranean.

West Africa is coterminous with North Africa to the southwest corner of Fur. Here they part, and West Africa abuts on East Africa. Their boundary begins in the watershed separating the streams of the Nile from those of the Tchad and of the Congo, and follows the political frontier between Belgian Congo and French Ubangi on one side and Equatoria and Gazelle River Province on the other from the corner of Fur and Wadai to Wadelai on the Nile, near Lake Albert. Then a line running through Lakes Albert, Albert Edward, Tanganyika and Moero south to the Lokinga mountains forms its eastern bound. The south line of Belgian Congo, the eastern limit of Angola and the Cunene river indicate the southern and southeastern extensions of West Africa. Its routes into the interior consist all but wholly of rivers flowing into the Atlantic or Lake Tchad. Its boundaries are Sahara on the north; Gazelle River Province, Equatoria, Ibea, German East Africa and British Central Africa on the east; British Central Africa and the Rutsi kingdom and German Southwest Africa to the south; and the Atlantic on the south and west.

South Africa marches with West Africa along the Cunene (or Nourse) and Cubango (or Okavango) rivers, 18 degrees south to the Zambesi, which thenceforward forms the northern boundary. The Atlantic and Indian oceans are its western, southern and eastern limits; the Cunene, Okavango and Zambesi rivers its northern bound. Approach to the southern *interior* is all but wholly from the south. East Africa begins with Obok and ends with the Zambesi. It is coterminous with North Africa to the southwest corner of Egyptian Soudan, with West Africa to the southeastern angle of Angola and thence with South Africa to the mouth of the Zambesi. The Indian ocean and the Red Sea bound it to the east, from which also is most of it entered.

These four continental mission-fields have insular dependencies.

North Africa includes the Azores, Canaries and Madeiras; West Africa the Annobon, Ascension, Bissagos, Cape Verde, Corisco, Fernando Po, Prince, St. Helena and Sao Thome islands; South Africa, Tristam da Cunha; and East Africa, Bourbon or Reunion, the Comoro and Mayotte, Madagascar and its own satellite islets, Mauritius, Rodriguez and the Seychelles, Pemba and Zanzibar and Sokotra and Dahlak.

Every main African mission-field has distinctive and significant characteristics. North Africa is the Mediterranean and quasi-European sphere, a realm of Islam, the region of the Hamite and Semite. Sallust considered North Africa part of Europe, and Dumas said that "Africa begins at the Pyrenees." It has ancient and classic, medieval and Mohammedan, modern and Christian affiliations. Judaism and paganism also exist here, as they did thousands of years ago. The four great races that have shaped human history with fingers of fate dominate North Africa. They are the Aryan, Hamite, Semitic and Tartar races. The first is represented by the Briton in Egypt and Soudan and the Frank in Algeria and Tunis; the second by the Berber and the Copts; the third by the Abyssinian, Arab and Jew; the fourth by the Turk. The Negro, too, is not absent. West Africa is the Atlantic and American region. It is the land of the Negro, Soudanese in the west and north, Bantu in the south and east; of self-originated Negro civilizations and states; of Arab and Fulah invasions of Soudan and Moslem mission-successes there; and of great but transient native powers in Angola, Congo and Zambesi. For missionaries it has been pre-eminently the land of death. South Africa is the interoceanic field, a Christian land, the axis of Africa. Its aboriginal races are Bantu Negroes, Khoi-Khoin and Sans. Its Asian folk are Hindu coolies in Natal and Malay Moslems in Cape Colony. In ancient days southern Zambesia may, perhaps, have been the Ophir whence southern Arabians brought gold to Solomon. Its European immigrants, excluding those in the Kimberley and Johannesburg Babels, are African Dutch or Boers, Britons, Germans, Jews and Portuguese. Boer republics, British colonies, German and Portuguese possessions and native tribes jostle one another and make history. If North Africa be the Moslem land, South Africa by virtue of the imperial results of colonization and missions has become a Christian domain. East Africa is the oriental field *par excellence*. Arab, Hindu and Persian have swarmed along the littoral, and Malays and Polynesians into Madagascar, but the mainland and the masses of the Malagasi have remained Bantu. Yet in Abyssinia the ruling race springs from the ancient southern Arabs, in Equatoria are Soudanese Negroes, and in Gallaland and Somalia are Hamites. Such are also the royal Huma of Uganda and the Masai of Ibea. Africa is unique in that in Abys-

sinia, a barren Gibraltar of Christianity, it possesses the one native African state that has not apostatized to Islam. Possibly, too, Somalia the Spice-Land was the Sheba whence came the queen of the south.

It is now time to name the minor mission-fields of these main spheres of Christian interest. North Africa has Abyssinia; Eritrea; Egyptian Soudan, comprising Fur, Kordo and Senaar; Nubia; Egypt; Tripolitana, consisting of Barka, Fezzan and Tripoli; East Sahara; French North Africa or Algeria, Tunis and West Sahara; Morocco; Spanish Sahara, and the Azoran, Canarian and Madeiran archipelagoes. West Africa has Senegambia, French or Western Soudan, including French Guinea and the French Ivory Coast; Sierra Leone; Liberia; the Gold Coast and Ashanti; Togoland; Dahome; Lagos (including Yariba); the Oil Rivers (Niger Protectorate) and Old Calabar; Nigeria or British Soudan, with such districts as Bornu, Gando and Sokoto; Fernando Po, Cameroon and Adamawa; French Congo, composed of Gaboon, Loango, Ubangi, Bagirmi and Wadai; Belgian Congo; and Portuguese West Africa or Angola, Benguela, Congo, Mossamedes and Portuguese Guinea on the mainland and the Bissagos, Cape Verde, Prince and Sao Thome islands. Ascension and St. Helena, both British, also belong to West Africa. South Africa consists of German Southwest Africa; Cape Colony, including southern Bechwana and Kaffraria; Sutuland; Natal and Zululand; Orange Free State; the South African Republic or Transvaal; northern Bechwana land; Rhodesia, formerly the land of the Tabili and the Shuna; and Gaza and Sofala. East Africa has British Central Africa, including the Rutsi kingdom on the upper Zambesi and Nyassaland; Madagascar, with which Bourbon or Reunion, the Comoros, Mauritius, Rodriguez and the Seychelles form an insular sphere; Mozambique, German East Africa; Ibea or British East Africa, whose divisions are Equatoria, Gallaland, Gazelle-River Province, Uganda and the Zanzibar-Pemba-Mombaz district; Somalia, both British and Italian and including Sokotra; Eritrea and Dahlak. Last of all fields now but by no means least in difficulty and importance, stands nominally Christian Abyssinia.

The total number of these minor mission-fields equals forty-six according to the most conservative basis of estimating the number. The occupied northern fields number eight, the western seventeen, the southern fifteen and the eastern thirteen, a total of fifty-three. This excess of seven arises from counting several somewhat widely separated missions in two or more minor mission-fields as themselves being such subordinate spheres. This is the case with Gaboon and Loango; Angola, Benguela, Congo and Mossamedes; Cape Colony, the Chwana, Kaffraria and the Sutu; British Central Africa and the Rutsi

field; the five island groups in the Indian ocean; and the Galla, Ganda and Zanzibar spheres.

CLASSIFIED CATALOGUE OF STRICTLY MISSIONARY SOCIETIES IN THEIR
ECCLIASTICAL, NATIONAL AND TERRITORIAL RELATIONS

In considering the distribution of African mission-forces among African mission-fields, auxiliaries, societies for education or religious literature and women's societies, except when the last are independent, are excluded. The auxiliaries number thirty-five, the educational and religious literature societies twenty-seven, the missions to Jews eight, and the women's societies, affiliated and independent, forty-two. Not a few of the strictly evangelistic societies work more for Africa as a whole than for any one field. The American, British and Scotch Bible Societies, together with their auxiliaries, and the many other book and tract publication societies do so. The Aborigines' Protection Society, the African Lakes Society, the American Colonization Society, the British Anti-Slavery Society, the Congregation of the Armed Brethren of Sahara, the Kaiserswerth Deaconesses, the Edinburgh Medical Society, the Hausa Association, the Philafrican Liberators' League, the Society for the Prevention of the Liquor Traffic and the Young Men's and Young Women's Christian Associations may be mentioned as examples, among others, of auxiliaries that indirectly promote missions. Some minor evangelizing agencies are omitted from the following lists. Pardon the dry catalogue of figures and names. It needs a Gladstone to transform figures of mathematics to figures of speech, a Milton to make mere names into musical speech and to marshal them in harmony and melody.

(1) *North Africa*. Abyssinia is experiencing its periodic closure to missions, but for many years the Capucins and Franciscans martyred themselves among the Abyssinian Galla, and the Swedish Lutherans' National Society attempted to enter. Previously the Church Society and the Jesuits had attempted Abyssinia. Now, Italian Eritrea has Franciscan, Lazarist and Swedish Lutheran missionaries. In Abyssinia itself the London Jews Society still accomplishes at least a measure of mission work by means of native converts. (a) In Nubia Protestantism has nothing, Rome priests of Verona. Khartum and Obeidh formerly had missions, and may soon have them again. (b) In Egypt Protestantism has the (Anglican) Church Missionary Society,* Gordon College and Whately Hospital and Schools, the Association for Egypt, the Jerusalem Mission Fund, the Moslem Mission Society, and the

*Names of societies cannot be given here in their corporate, legal or technical form. Descriptive adjectives are added to indicate the political and religious connections.

Parochial Mission to Jews; the Ermelo Society and the Union for Spreading the Gospel of the Dutch Presbyterians; the Kaiserswerth Deaconesses, Woman's Oriental Union and St. Chrischona Mission of German Lutherans; and, more than all other Protestant organizations together, the American United Presbyterians. In Egypt, also, Rome has the (French) Brethren of Christian Teaching, the Franciscans, the Jesuits, the Lazarists and the Lyonnais missionaries. Anglo-Egyptian officialdom looks askance at missions. (c) In Tripolitana Protestantism has the British Interdenominational North Africa Society, Rome the Franciscans and White Fathers. (d) French North Africa: In Tunisia we find Protestantism represented by the Anglican London Society for the Jews and the North Africa Society; Rome, by the Brethren of Christian Teaching, the Congregation of Our Lady of Africa, also known as the Algerian Fathers and Sisters and the White Fathers and Sisters, and the Capucins. Algeria harbors the following Catholic organizations: The Algerian Fathers, the Armed Brethren of Sahara, the Jesuits, the Lazarists, Spanish Mission-Priests, and the Trappists. Its Protestant missions are these: The British Wesleyans, the French Wesleyans, the Kabyle Mission of French Presbyterians, the North Africa Society, the Swedish Mission Union and Swedish Women's Mission of Swedish Congregationalists, the Union of French Evangelical Associations and the White Mountain Mission of Swedish Lutherans. In Sahara the Armed Brethren protect the Algerian Fathers in the missions of both. (e) Even Morocco receives attention, for Catholicism is represented by Franciscans and Spanish priests; Protestantism by the Jewish missions of English Presbyterians and United Presbyterians, of Scotch Established Presbyterians and of Scotch United Presbyterians, the Mildmay Mission (British and interdenominational), the North Africa Society, the Scotch Society for Israel, and the World's Gospel Union, from Kansas. Including Bible societies the North African total amounts to forty agencies for missions. English and Scotch Free Presbyterians also work here through colonial and continental committees, and the German Lutherans have a Women's Oriental Union in Egypt. Kaiserswerth Deaconesses also work in Madeira. Only eleven of these agencies belong to Rome.

(2) *West Africa.* (a) In Senegambia the Protestant mission forces may be thus assigned: The Anglican Gospel Propagation Society, the Bathurst Negro Church and the Rio Pongo Mission of the West Indies Negro Episcopalians, the French Presbyterian, or Paris Society Mission, and the Gambia Mission of British or Sa²-Leonese Wesleyans. Rome has the Brethren of Christian Teaching, the (French) Congregation of the Holy Spirit and the Heart of Mary and Portuguese mission priests. (b) French Soudan is not known to have

a single Christian missionary. In fact, there is a region in Sahara and Soudan, greater than Europe, inaccessible to missionaries and without missions. (c) In Sierra Leone Protestant mission societies comprise those of Anglicans, namely, the Church Society, the Church of Sierra Leone (Negro), the Sierra Leone Church Missions (native), and the Sierra Leone Society in England; those of Congregationalists, as the Lady Huntington Connection, and those of Methodists, to wit, the American United Brethren in Christ, and the British United Methodists and Wesleyans. The American Soudan Pioneer Mission is undenominational. The Holy Spirit Mission represents Rome. (d) Liberia is even more an American, Negro and Protestant field than Sierra Leone is a British sphere. The Mission Convention of American Baptist Negroes, the Baptist Union of Liberian Negroes, the Bassa or Shiloh Mission of individual American Episcopalians, the American Episcopal Mission at Cape Palmas, the Reformed Episcopalian Women's Society, the American Negro African and African Zion Methodists, the American Methodists of the North, who, in addition to their own work, have taken over the former Taylor missions; the Liberian Negro Methodists, the American Presbyterians of the North and the West Africa Presbytery, the Kansas Gospel Union, the General Synod of American Lutherans, and the Simpson Self-Supporting Mission represent Protestantism. The Holy Spirit Congregation forms Rome's only representative. Liberia and Sierra Leone are the gift of Americo-British Christendom to Africa in a Christian endeavor to recompense her for our slave trade, but the conditions of this Anglo-American Negroland are quite unsatisfactory. The religious influence on Moslem and pagan is of the slightest. Only one mission is in the back country. (e) On the Gold Coast Protestant missions are those of the interdenominational and German-Swiss Basel Society, which also holds posts in Ashanti, and of the British Wesleyans. Those of Rome hail from Lyons. (f) In Togo and Dahome the Western or German and the Eastern or French segments of the Slave Coast and its regions behind, Protestantism has the Bremen or North German Presbyterian missions, and those of the British Wesleyans for the former and the Wesleyans alone for the latter. Rome has Lyonnais missionaries for Dahome, but, apparently, no mission in Togo. (g) Protestant missions in Lagos, the Oil Rivers or Niger delta and Old Calabar are sustained, in Lagos by American Southern Baptists (white), who also are in Yariba; by Lagos Negro Baptists; by the Church Missionary Society, which is another of the organizations evangelizing Yariba, and by the Wesleyan Society of Britain; in the Niger Protectorate (which should be distinguished from Nigeria, formerly the domain of a chartered company) by the (Anglican) Church Society; and at Old Calabar by Irish Presby-

terians, Jamaica Presbyterians and Scotch United Presbyterians. Rome has Lyonnais missions at Lagos and in Yariba. (h) Up the Niger Protestantism and Rome race for the foremost place. The Church Society and the Wesleyans are the color-bearers of the first, the Holy Spirit Congregation and the Lyons missions those of the second. The Hausa Association, or Harris Mission, and the Anglican Diocese of West Africa also require mention, as the Negro Episcopalians of Lagos are independently effecting something toward the evangelization of Nigeria and the Hausa Association is aiming at the Hausa states. Nor should the Pious Mothers of Nigritia, French Catholic women, be forgotten.* The Scotch United Presbyterians at Old Calabar include a zenana mission. (i) On Fernando Po the Primitive Methodists of Britain represent Protestantism, Spanish mission priests Romanism. In Cameroons Protestant missions belong to the Basel Society and to a Bantu Baptist Church; Catholic missions to the German Pallotins or Pietists. (j) In French Congo we have to distinguish between two fields of missions. The first is Gaboon, including Corisco and a district in Cameroon; the second the Congo valley and Loango. In the former are Presbyterian missions from France and the northern United States, with a presbytery of native converts, and the papal missions of the French Holy Spirit Congregation, which likewise works in Loango, along the Congo and up the Mobangi. Both this and the Paris Society of the French Protestants are at the sources of the Alima and Ogowai rivers. On the French shore of Africa's Amazon the Protestant missions are those of the American Baptists of the North; the British Calvinist Baptists, who were formerly in Cameroon and there obtained excellent results, and have here passed the equator; the Evangelical Alliance, or Simpson missions, which are American and undenominational; the Congo Children's Friends and the Swedish mission of Swedish Congregationalists, and the Methodists of the North, through acceptance of Taylor's missions. (k) In Belgian Congo Latin and Teutonic Christianity are in the heat of their conflict for the control of the coming continent. Protestantism has American and British Baptists; American Methodists with Taylor's missions; American Presbyterians of the South, whom Sheppard the Negro has led half across Belgian Congo; Arnot's Garenganze, or Katanga mission (Scotch and undenominational); the East London Institute, or undenominational, Guinness missions, which have passed the

*The Niger Company, it is publicly stated, on April 1st, 1898, surrendered its powers of sovereignty to the British government. This, perhaps, opens a new door into Soudan, for the company bound itself by treaty not to allow Christian missions among the Moslems of Gando and Sokoto, and a few years ago actually turned back men attempting to reach these Mohammedans. (Cf The Missionary Review, 1895, January, p. 61.)

Lolo people in the vast horseshoe of the Congo and the Evangelical Alliance or Simpson missions. Rome is represented by the Belgian Scheut les Bruxelles; Ghent Sisters and Namur Sisters; and, on the Belgian shore of Lake Tanganyika, by the (French) Algerian Fathers. She also has stations on the Congo, between (and including) Stanley Falls and Lake Mweru. (1) In Portuguese West Africa Protestant missions consist of those of American and Canadian Congregationalists in Benguela, American and British Baptists in Portuguese Congo, and American Methodists at Taylor's missions in Angola proper. Rome has (French) Holy Spirit missionaries in Mossamedes, and Portuguese priests in Angola and Benguela. These societies make the West African total sixty. Of these twelve are Roman.

(3) *South Africa.* (a) In German Southwest Africa Catholicism has the Holy Spirit missions among the Dama and the Ovamo, and the (French) Oblats of St. Francis of Sales among the Nama, while Protestantism is represented by the Finnic Lutheran Society among the Ovambo and Dama, and the German Lutheran Rhenish Society in Namaland. (b) In Cape Colony, exclusive of Bechwanaland, Kaffraria and the Sutu, Rome is represented by the Oblats of Francis among the Nama; the French Congregation of the Sacred Hearts of Jesus and Mary, this society usually being called simply the Marists; the French Order of Citeaux or Trappists; Irish Dominicans, and British Jesuits. Protestantism, however, has taken possession. The Anglicans push missions through the Cape Town Association; the Episcopal Church of Cape Colony; the Mission to Mohammedan Malays; the Sisterhoods of All Saints, of the Resurrection and of St. Raphael; the Society of St. John the Evangelist, commonly called the Cowley Fathers, and the Society for the Propagation of the Gospel. The Baptist Mission force has only the Baptist Union of South Africa. Congregationalism's mission agencies are the (English) Colonial Society, the Congregational Union of South Africa, and the London Missionary Society. Lutheran missions belong to the Dutch Lutheran Association of the Cape Colony Boers, the Berlin Society, and the Rhenish Society. Methodist missions are promoted by the American Seventh-Day Adventists, the Colored Methodist Church (South), the British Primitive Methodists, and the South Africa Wesleyan Society. Presbyterianism has Boer Farm Missions, the Dutch Reformed Church, the Dutch Protestant Society of Holland, and the Colonial Sunday School Missionary Union. Last in order but first in time comes the Unity. Udenominational agencies consist of the Cape Colony Evangelical Union, the Foreign Sunday School Association of America, the Huguenot Female Seminary Mission Society, the Salvation Army, and, more than these, the South Africa General Mission. (c) Among the Chwana Protestant denom-

inations have the London Society of British Congregationalists, the Wesleyan Society of British Methodism, the Hermannsburg, and East Friesland Societies of German Lutherans, and the Gospel Propagation Society and Anglican Church. Rome would seem to have no missions here. (d) In Kaffraria British Jesuits proselyte for Rome at Grahamston, but it is pre-eminently a domain and glory of Scotch Presbyterianism. The Anglicans have a Scotch Episcopal mission at St. John, a Grahamston Diocesan mission of the English Episcopalians, and the Gospel Propagation Society. The British and Congregational London Society, the Berlin Lutheran Society, the English Friends, the German "Moravians," and the British Wesleyans also hold comparatively small posts. But Scotch Free Presbyterians and United Presbyterians have done far the greatest portion. Lovedale is the ideal and type for all industrial missions. (e) Among the Sutu the Protestant missions are those of the Anglican Church and Gospel Propagation Society, and of the French Presbyterian Paris Society. This was the pioneer; this, now long assisted by the Italian Presbyterians or Waldenses, has done ninety-nine hundredths of the work, and all others are intruders. Roman missionaries consist of the Oblats of Mary. (f) In Natal, including Zululand, are the Protestant missions of the American Congregationalists; of (Anglican) Pietermaritzburg and Zululand Diocesan Missions; the Cowley Fathers; the Gospel Propagation Society, and Mackenzie Mission; of the Dutch Reformed Church's Natalese Mission Committee of Boer Presbyterians; of British Wesleyans; of the Berlin and Hermannsburg Societies of German Lutheranism; of the Norse and Swedish Lutheran state churches; of the Norse (Congregational) Free Church; of the Salvation Army; of Scotch Free Presbyterians, and of the Scandinavian Missionary Alliance of Norse Congregationalists in America. Rome has the missions of the (French) Congregation of Issoudon, the Oblats of Mary and the Trappists. (g) In Orange the missions appear to be solely Protestant, being those of the (Anglican) Bloemfontein Diocesan Mission and the Gospel Propagation Society and the (Lutheran) Berlin and Hermannsburg societies. (h) In Transvaal Roman missions are promoted by the Oblats of Mary, Protestant missions by the (Anglican) Pretoria Diocesan Mission and Gospel Propagation Society; by British Wesleyans; the British Congregational Colonial Society; the Christian Reformed Church, a body of Netherlander and Transvaal Presbyterians; by German Lutherans of the Berlin and Hermannsburg societies; the Reformed Church in Transvaal; by Presbyterians of French Switzerland, and the South Africa Mission. (i) In Rhodesia British Jesuits represent Rome. Protestant missions are fostered by the American Board; by British Congregationalists, here the pioneers; by British Wesleyans; by the

Gospel Propagation Society, and, among the Nyai, by Boer Presbyterians of the Dutch Reformed Church. The American Methodists of the North are also making ready to move in. Zulu Congregationalism finds its foreign missions in Rhodesia. (j) In Portuguese East Africa, south of the Zambesi, Roman missions depend on Jesuits and on Portuguese priests. Protestant missions are those of the French-Swiss Presbyterians, near Lourenco Marquez, and of American Free Methodists at Inhambani. These societies and several minor ones, unmentioned, make the South African total seventy-one. Of these nine are papal. In St. Helena the Angelican Church has the Diocesan Mission. Catholics are neither absent nor inactive and the Salvation Army toils.

(4) *East Africa.* (a) In British Central Africa Rome has no mission among the tribes north of the Zambesi and west of Nyassa, but Protestantism has French Presbyterians among the Rutsi and British Primitive Methodists among the Shukulumbi. In Nyassaland the Catholic mission is that of the Algerian Fathers; the Protestant missions those of the Universities' Mission (Anglican and British) and of the Scotch Established Presbyterians and Free Presbyterians, the latter assisted by the Preachers' Missionary Union of the Dutch Reformed Church in Cape Colony, and by Scotch United Presbyterians from the same country. The Nyassan missions, in some degree and fashion, originated in Kaffraria. The Anglicans are on the east of the lake, the Free Presbyterians on the west, and the State Church Presbyterians on the south, between it and the Zambesi. Hereabouts, also, is the British and undenominational Zambesi Industrial Mission. (b) In Madagascar French Jesuits promote Roman missions and try to ruin Protestant missions. These are prosecuted by the (Anglican) Gospel Propagation Society and the Madagascar Diocesan Mission; the British Congregationalists' London Society; the Friends' Association; the Norse Free Church, Congregational in polity; the (Lutheran) Norse Missionary Society of the State Church, and the Paris Society of French Presbyterians. The Congregational Union of Madagascar and the Malagasi Missionary Society, both Hova or native organizations, must not be omitted. The Church Society (Anglican) works in Mauritius and the Seychelles; the Church of Scotland's Colonial Committee in Mauritius; the Gospel Propagation Society in Seychelles, and the Roman Church in Bourbon or Reunion Island, Mauritius and the Comoros. The Anglican Church in Mauritius also has a Mauritius diocesan mission. Mauritian Congregationalism likewise does African mission work. (c) In Mozambique the Jesuits and Portuguese priests represent Roman missionaries, and the Protestant missions are those of the British universities. (d) In German East Africa the Berlin Society, the Bielefeld Deaconesses and the Leipzig

Society of German Lutheranism forward Protestant missions. So do the Church Society, the "Moravians," or Unity of Brethren, and the Universities' Mission. Rome is represented by the French White Fathers and Ploermel Fathers and the German Benedictines. (e) In Ibea Protestantism has the Church Society at Mombaz and in Uganda the East Africa Mission (Scotch and undenominational), the Free United Methodists of Britain and Scotch Reformed Presbyterians, and in Zanzibar the Universities' Mission. Rome has British missionaries in Uganda and the Holy Spirit mission (French) nearer the coast. Lutheranism has the Ansgar Union and the National Society of Sweden among the Galla of Ibea, the Leipzig Society and the Neukirchen mission (both German) among those near the ocean. (f) In Somalia Rome has Capucin and Franciscan missionaries in the British sphere; Protestantism, a Young People's missionary society at Zeila that is American and undenominational. This field completes the African circuit, and makes the total of East African societies thirty-eight. Ten of these agencies are papal bodies.

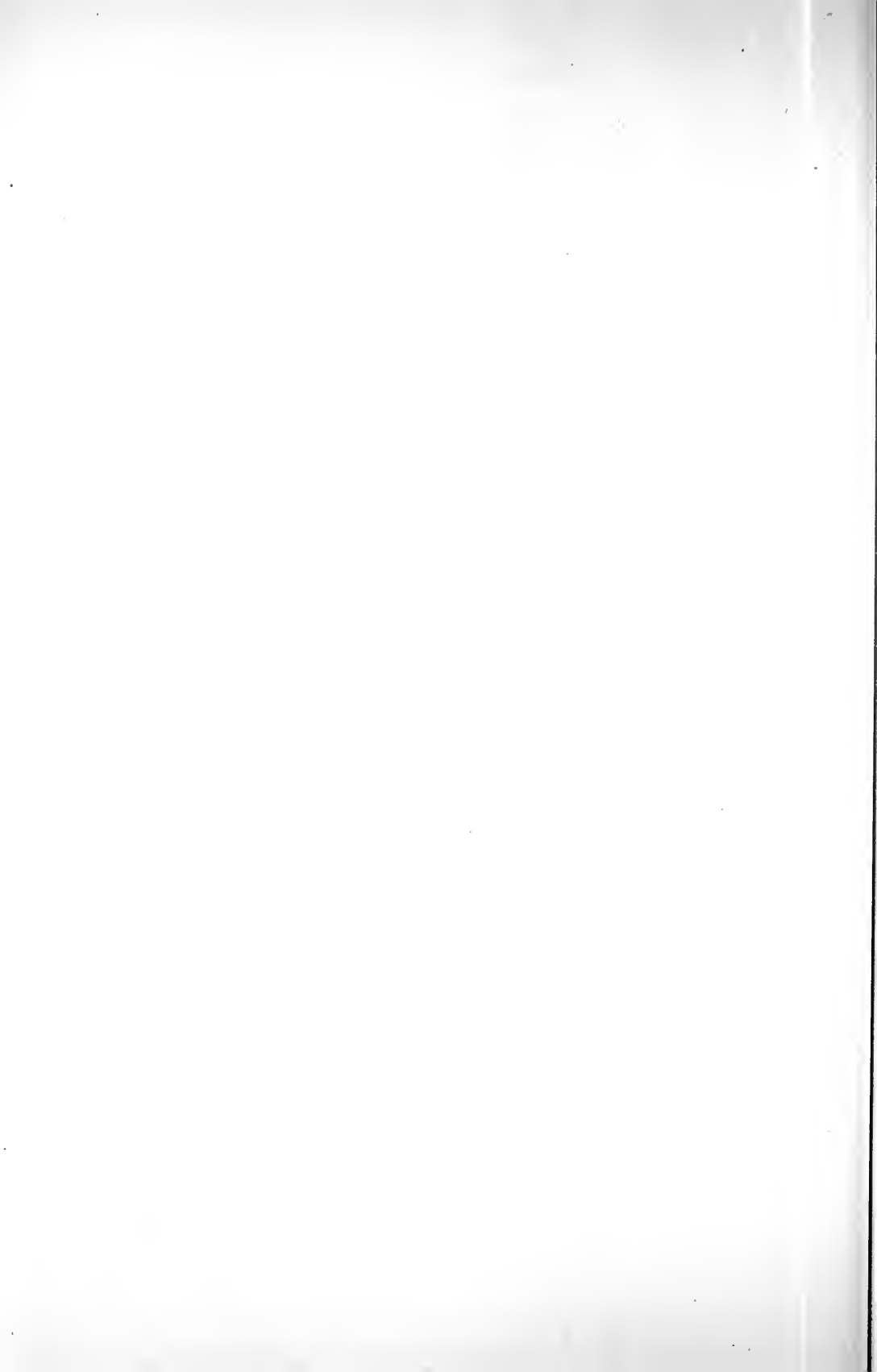
CONCLUSION

The conquest of Africa for Christ would be impossible to man did we depend on ourselves. What are five, or even, as to-day seems more probable, seven and one-half, millions of Christians among its one hundred and seventy-four million people? But it does not depend on us alone, but chiefly on the Lord of hosts; and Himself hath said that He will perform His pleasure not by might, nor by power, but by His Spirit. Remember what He hath wrought by the forlorn hope, and press ever forward!

When Pizarro was attempting the conquest of Peru's El Dorado he had to oppose the onsets of his men's despair. One day he drew a line with his sword on the sand, faced south, and exclaimed: "Friends and comrades, on that side are toil, hunger, nakedness, the drenching storm, desertion and death; on this, ease and pleasure. There lies Peru, with its wealth; here, Panama, with its poverty. Choose what best becomes a brave Castilian. For my part I go south." So saying, he stepped across the line; and his little band, "in the face of difficulties unexampled in history, with death rather than riches their reward, preferred it to abandoning honor, and stood by their leader as an example of loyalty for future ages."

When Garibaldi liberated Italy he subjected his volunteers to the same ordeal of choice, assuring them that one alternative involved comfort and slavery, the other freedom, even at the cost of suffering and death. Every man chose freedom for Italy and privation, with possible death for himself.

Is there not sublimity in these few brave spirits consecrating themselves to enterprises that seemed as far above their strength as any in the extravagances of chivalry? A handful of men, each, vow to crusade against powerful potentates and stake his life against success. Still more sublime, however, because spiritual and unselfish, is the cross bearing of our Gideon's band of African missionaries to myriads of Moslems and pagans. Even surer is the success of volunteers for missions than were the triumphs of Peruvian conquerors and Italian liberators, for missionaries are re-enforced by spiritual powers, and God is the captain of the host. Student Volunteers, you can evangelize Africa within a generation. Those who at home work for Africa serve as truly as they who spend and are spent in Africa itself. Though God does not call all to go, He calleth all to serve. *You* cannot Christianize Africa—that is God's part—but if, like Carey, you attempt great things, you will achieve great things. Nearly one hundred African dialects have received the pentecostal power that comes from having Christian literature in the vernacular. Every African door, thirty-three years hence, will be open. If the Church provide the means, it will be feasible to announce Christianity in the Islamite fastnesses of Sahara and Soudan, in the mountain monasteries of Abyssinia; and Africa's native Christians will swell and strengthen the Church militant as the Congo freshens and feeds the Atlantic.



Evangelistic Missions

Preparation for Evangelistic Work

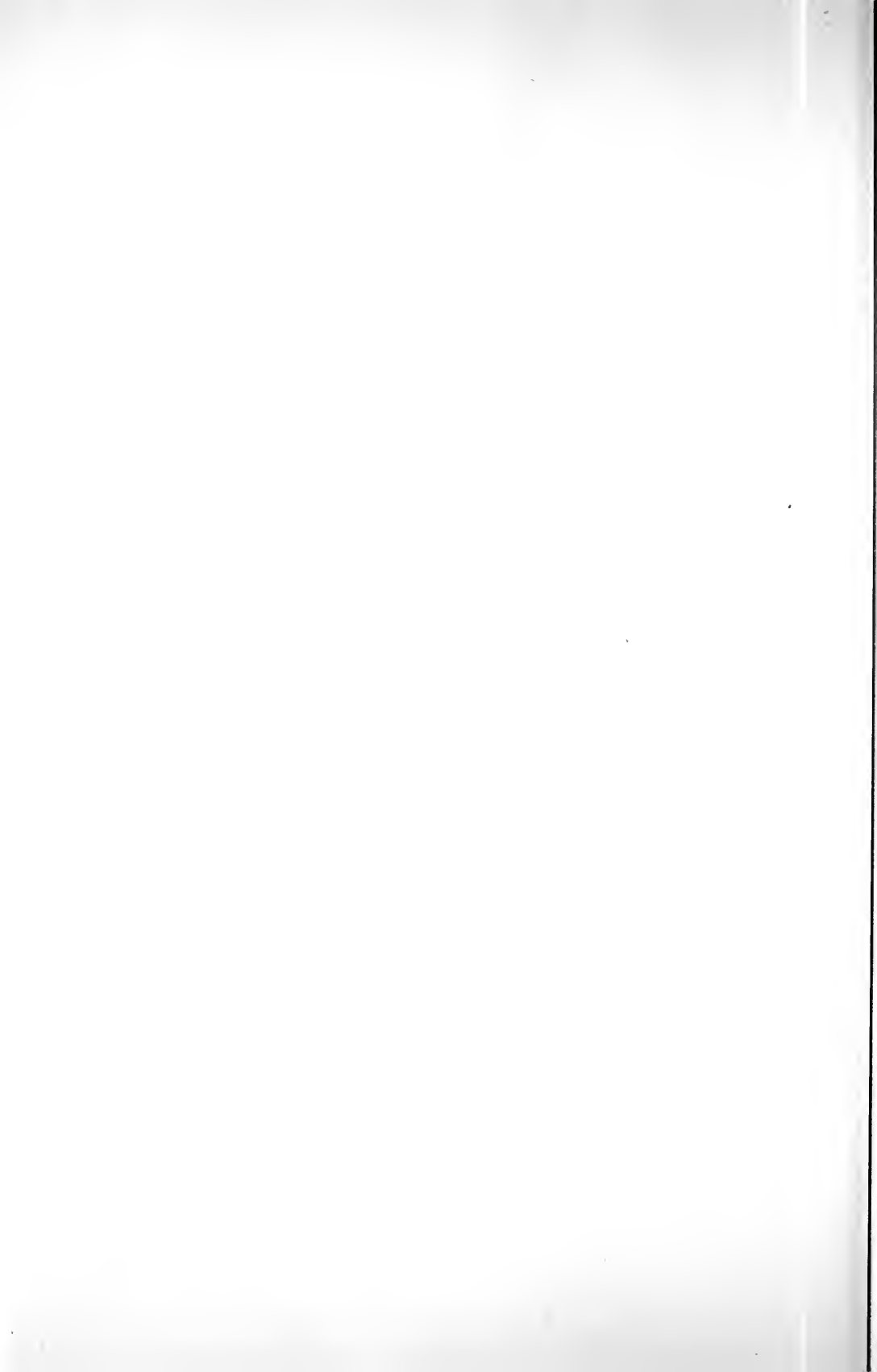
Personal Dealing, the Great Missionary Method

Difficulties and Privileges of Evangelistic Work

Methods of Evangelistic Work

The Native Church as the End and Means of Evangelistic Work

. Suggestions to Volunteers for Evangelistic Work



PREPARATION FOR EVANGELISTIC WORK

MR. S. M. SAYFORD

Training for evangelistic work depends largely on man's adjustment of himself in his relation to God.

In the first place, man needs to be at school with Christ, in prayer and in Bible study. A spiritually trained man is of necessity a spiritually filled man. We need to know the Word of God in order to lead the inquirer—and the world is full of inquirers, if we only find them—into those paths of God's Word that are particularly fitted for his inquiry. This suggests the need of familiarity with the whole Book. We cannot lay foundations of deep knowledge too broad. We need to know what God says about sin, about its penalty and its remedy, for the thing that keeps men out of touch with God is sin, and we need to know more about what God says about sin than what people think about sin; and in these days, especially, we need to emphasize with the individual that sin has its penalty, and to be able to say what that penalty is; and that God, out of the boundlessness of His love, has provided a remedy, and to be able to tell men the remedy. We need to know what God says about man, about man's attitude in his natural condition toward God; we need to be able to show a man what it is to be away from God and how he can be brought back to God, to show what God says to man, His love for man and His attitude to man.

Then, again, we need to study man. I want to lay special emphasis on this side of the question. We spend a great deal of time in theorizing how to reach man. While it is true that the better a man knows how to tell the Word of God the better will he be able to tell man, it is equally true that many men who seem to know the Word of God fail to know man. This is a very important part of our training in evangelistic work. There is no place in which a man can so study man as in the field God has now put him. And so far as this refers to student life I dare say this afternoon, without fear of contradiction, that the average student will never find a better opportunity to do evangelistic work along the line of personal effort than now in his own college, and a man who cannot reach a man for God in college with the message God gives for this world, is not likely to reach the man in foreign fields.

Every man has an avenue of approach to his heart. We are after the heart and not after the head, particularly. With the heart man be-

lieves unto righteousness. Touch the heart with the gospel message and prayer. Let the Spirit of God touch the heart and these two touchstones waken the man and he takes in the message of salvation with the heart and, therefore, he believes, because his heart embraces God.

I was in a town the other day where a convention was held, and I met a man who was very liberal in his donations to the Y. M. C. A. I was brought into touch with every prominent man in that convention. I think I heard the story of his generosity eight or ten times during the convention, and nearly every man who told me would wind up by saying, "He is not a Christian." I found that he was particularly fond of telling what he had done for the Y. M. C. A. and I said to myself, "That man likes to be praised, that's the avenue of approach to that man's heart." He was the wealthiest man in the town. I spent over a day in studying him. When a favorable opportunity presented itself I said, "By the way, I have just been thinking about the thing you can do that will eclipse everything else you have done for the Y. M. C. A." "What is it?" he said. I said, "Make a public confession of your faith in Jesus Christ, if you have it." Somebody had said to me, "Don't approach that man on the subject of religion," but I studied him and found the avenue of approach to his heart before I spoke to him of Christ. He broke into tears and thanked me heartily for reminding him of what he could do. His friends said, "Can't you bring him to commitment?" I am not to go on to bring him to commitment. God will do that. By and by I will write that man a letter.

The first person I came in touch with when I came here was an errand boy, and I tipped him to show me the shortest route from the association building to my hotel. I knew he was employed by some concern in the town, and I soon found out that he was a messenger boy employed by one of the telegraph companies. "Here is some one that needs a message," I said to myself. "I can find the avenue to his heart in a little while." "I suppose you are kept busy," I said. "Oh, yes." "What do you think about these people? Do you find them different from business people or the public generally?" "Yes," he said. "Are you kept busy seven days in the week?" "No, sir, I don't work Sundays." "And what do you do on Sundays?" "Most every Sunday I stay at home." "Wouldn't you like to go to Sunday school and learn about Jesus?" I said. He said "Yes." I gave the little message and asked God to bless it.

Training comes from experience. We are in touch with men every day of our lives, all kinds and conditions of men. Now, I presume if you put in practice the theory suggested to-day and worked on that line for the next thirty days you would be amazed at the amount

of training you would get. You say, "I will be rebuffed." Yes, and get the finest kind of training. Do you know I find comparatively few personal workers in the Young Men's Christian Association? I find a great many studying how to do personal work. When I ask why a man is not doing personal work for a certain individual I am told, nine times out of ten, that he has no influence with this man. What is the reason? Why has not the Christian influence over the man he is trying to carry the message to? Another says: "I can work better among strangers than among my own people." Why? Do you know a stranger better than you know your own people? What is the reason you can work better among strangers? Is it because the people with whom we are living know our character and have come to the conclusion that we are not living what we profess? Possibly. May we so adjust ourselves with reference to the relation we bear to God that we may live a daily consecrated life, a life above reproach, so that when we personally carry the message by word of mouth the man we approach knows we are Christians, and that makes the message a powerful message.

I want to give a little illustration, one of the best I can give, on the way to approach men. I was in business, and a commercial traveler reached me. The commercial traveler is trained to approach men, and it didn't take this man long to learn two things; first, that I was proud of my word and very uniform in my business methods, and that I was not a Christian. He met me one morning when, according to my system of business, I would not let a commercial traveler touch me with his goods. He simply asked if I was open for anything in his line, and was perfectly willing to wait. I said, "You will have to excuse me for a little while, as it is the time when I take a social glass with several business friends." He said he had a little booklet that he would like to give me, but he would not give it to me unless I would promise him I would read it. I said, "If it will do you any good I will take it and read it." It was a little book, eight or ten pages, on intemperance. It was distasteful, and the thing I was going after was very tasteful, and I thought the best way to keep my word and get rid of it was to take it and read it to my friends. I said, "Some silly fellow has put this into my hands; you fellows listen and I'll read it." I wished he would come up with an argument. I said, "He don't know about this side of life." He came and took my order and said nothing whatever about the little book. I was disappointed. It ruffled me and did me more good than if the man had allowed me to enter into an argument. The next time he came he asked if I had read the little book and if I would like to take another. I said, "Not on that subject." He said, "I have others," and gave me one on profanity. I read that, and it hurt me. There was

something working that I didn't know about. He sold some goods that day and went along. When he came again he began to talk to me about my mother—she had been dead for several years, and I had one of the best mothers God Almighty ever gave a son to. That commercial traveler had been nearly three months studying the avenue of approach to my heart. He touched the tenderest spot in it when he spoke to me of my mother. He said: "I have a little book here—it is not a book to read—it is my prayer list. I want to know whether I can have your name on it." I said, "What for?" He said, "I have the names of a few business men I pray for." I told him he might write my name down, but he said, "No, I want your autograph." As I wrote my name in the book I noticed a couple of names crossed off, and I said to myself, "He'll get tired of praying for me. I have made up my mind that I will never be a Christian." The next time he came, before he offered goods, we hurried around to his hotel, and when we reached his room he brought the prayer list out, and, with praise to God, crossed my name out and thanked God for another answered prayer. It took him nearly five months to lead that one business man to Jesus Christ.

We are too much in a hurry. We don't spend enough time in training. I apprehend a great many students are theorizing and looking out upon the foreign field and planning about how they are going to reach the men in Japan or Africa, or somewhere else. Go back to college and get in training now. If we try to win men in our daily life we will be fitted to do our work in the future.

PERSONAL DEALING, THE GREAT MISSIONARY METHOD

REV. S. M. ZWEMER, F. R. G. S., OF ARABIA

Personal spiritual dealing is the great necessity. In my mind this is the fundamental idea of missions. I confess with shame that the facts concerning personal work in the home field have been too shamefully few. In regard to my foreign work I cannot speak from an experience as large as the brother who has just spoken, but I can speak from my experience with the natives.

You volunteers going into foreign fields will not have large audiences, as ministers have in this country. The bulk of the work is personal dealing with a few. The preaching in Arabia and China and India is not after the style of Peter at Pentecost, but of Christ at the Samaritan well side. You and I must learn to do the personal work with one or two, in the same spirit in which the well prepared address that will reach hundreds is delivered, bringing them the message of the gospel.

There are two ways to fill a row of empty bottles. I can stand away from them and sprinkle water toward them and, if I had the patience, I could fill them, but it would take hours; and I can take them up one by one and pour the water into them. One is preaching and the other is personal work.

There are two ways to fill a barrel of apples. One way is to send a boy up and shake the tree and the apples will fall, and you put them in the barrel, good, partly decayed and bruised, but they won't stand shipment. The other way is to climb the tree and pick them one by one and put them carefully one by one into the barrel. And from the evidence of missionaries I believe it has been proved that these are the kind of converts (those gained by personal effort) that will bear shipment.

The work in the foreign field is a work of faith, the labor of love and the patience of hope.

It is a work of faith much more than at home. At home there are larger results. The barrier between you and the world is not as high, not as thick, not as long lasting. It is a work of faith. If I were to write, "There is no use of trying to convert the Mohammedans in this generation," where would my personal faith be? If I were to think only of trying to reach the next generation by opening a school, and not try to bring the gospel to bear right on their hearts now, where would my faith be? You need faith in God, in the people, and in yourself, and your ability to tell the simple gospel story, after you have mastered the language.

It is a labor of love. I have written in my Bible the word "Arabs" in the 13th chapter of Corinthians. Put there the word "native"—that Chinese woman or that Arab, and then read: "Though I speak with the tongues of men and of angels and have not love for the Arabs, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, as a missionary in Arabia, so that I could remove mountains, and have not love for the Arabs, I am nothing. And though I bestow all my goods to feed the poor in China, and though I give my body to be burned in China and have not love for the Chinese, it profiteth me nothing." And then read right through the chapter and try to live that the next day. I know it is hard. It is the severe, difficult practice that brings the tears to your eyes and the confession from your lips as you kneel down and say you have not been a missionary after the pattern of Jesus Christ.

Again, it is the patience of hope. Faith is not enough in this world; love is not enough. The Arab you spoke to and believed he would receive the Word goes away with a smile, and you think it has

been for nothing. The inquirer whom you wrote home to the Board about disappears entirely and you never see the man again. It is a work of patience, the patience of hope, to keep on hoping for a convert. You must bear with the infirmities of the natives and love them, in spite of their filth and their sin, and have patience in awaiting results.

I received a letter from a fellow-worker and he wrote me, "When you get new volunteers for Arabia, find men of the evangelistic type." If they have not that feature at home they will not get it in the field. We need to pray for that spirit and toil for it if we are to evangelize the world in this generation. To evangelize the world in this generation it must be a day-by-day and hour-by-hour collision of souls. I believe this personal work is necessary, because it is all the work that is bearing results. I believe that all the conversions recorded in the mission fields have been the result of personal spiritual dealing, and not preaching. Of course, there have been cases where the printed Word has brought converts, but, as a rule, it is the personal spiritual effort. The Bible says, "Knock and it shall be opened unto you." We are not to pray for an open door. The only way the hardened heart is opened and the only way a closed country or a closed village or a closed home is opened is the way Christ tells us, "Knock and it shall be opened." Not praying or seeking, but knocking. It is much more than asking or seeking. Knocking means to be at the door, to touch the door, to make ourselves felt at the door, to be heard behind the door, and after we have done that we are told, "I am He that openeth and no man shutteth." Christ tells us, "Lo, I am with you, even to the end of the world." That is personal spiritual dealing. God grant us all, missionaries and volunteers, more of that spirit of Christ.

DIFFICULTIES AND PRIVILEGES OF EVANGELISTIC WORK

REV. W. B. MCLVAINE, OF JAPAN

I had not thought of speaking on this subject in this general form, but in its special form as it applies to Japan, the difficulties which we meet there and the privileges which we enjoy there as a result of preaching this gospel of our Lord Jesus Christ. Of course, I cannot tell you all of the difficulties that we meet with. We could not begin to relate them in the short time that we have at our disposal. When we reach Japan, going there in obedience to the command of our Master, to carry the gospel to that people, we behold it a beautiful country and find it defiled only by man. The Prophet says, "They go aside upon every high hill and under every

green tree wander from the living God." So in Japan we find this literally true. Wherever on these beautiful mountains we climb up to take a view of the country we find a little shrine, where the people come to worship everything strange in nature. Wherever there is a little rock jutting out of the brow of a hill, there they build a shrine. Our first feeling while we were there was, Oh, that we had the gift of tongues that we might speak to these people and tell them of Him who died for us.

But there is the difficulty of the language. That is the first difficulty we meet. There is no way but to sit down and study the language—a tedious process, taking two or three years, before we can even begin our work, and by that time, unless we have been careful, a good deal of our zeal has gone. These shrines and this idol worship which we behold day after day become as a matter of course.

When we get the language so that we can converse there is the utter indifference of the people, which is another great difficulty. When we meet a man and tell him this story, and try to get him interested, he turns away utterly indifferent.

Then we find another difficulty. We find so many who do come to us desiring to learn the way of life have a wrong motive—a mercenary motive. I have often had them come to my home and ask questions—some of them had even studied the Bible to some extent—and after a long conversation, in which I thought they were greatly interested, they would ask if I couldn't get them a position of some kind, as a servant, or in some other capacity. These things, when we encounter them, have a tendency to discourage. But even then, when we speak this Word we have the promise of God that it will not return unto Him void.

There is another difficulty we have there, and that is a class distinction. If we reach the higher class, as is the case in Japan generally, it is very difficult to secure co-operation in reaching a lower class of people. Sometimes there is difficulty in reaching a certain class because of different political parties which have been always opposed to preaching the gospel in certain villages. There is a conflict sometimes between the command of the Master and of men. Which shall we obey? We decide in favor of the Master and try to preach the gospel to every creature, as He has commanded.

Then there are difficulties, just as we have them in this land, from the inconsistency of Christians. In Japan, as you know, there was a great movement toward Christianity such as the world had never seen, that lasted for fourteen or fifteen years. As a result, of the number who profess Christianity there are many who lead inconsistent lives. I had a man, a member of the church and a consistent Chris-

tian, tell me that some of his fellow-Christians were still practicing Shintoism. He himself was a Samurai. His fellow-Christians had come to him and asked him to join in a festival making an offering to their dead feudal lord. He himself had refused, but the others had united with their brethren and had purchased an offering, and each wrote his name on a piece of paper and fastened it on, and it was made an offering to their dead feudal lord. These are difficulties in the way of doing evangelistic work.

I will speak of the privileges. The first and greatest privilege, or rather the reason why I consider this work a privilege, is because our Lord Jesus Christ commanded it. It is a privilege because He who came to suffer and die to save souls told us to go into all the earth and preach the gospel, and if there were no other reason, that would be enough for us to go forward. But there are others.

Another privilege is the joy of seeing a heathen for the first time brought to see the light as you tell him of Christ's love. His face begins to beam, and he is likely to reply to you, "These are strange things." I will just relate what I saw last spring: An old man who had been led to Christ came to talk to me, and he said he was eighty years old. He said, "During my whole life I have been seeking comfort. I have tried Shintoism, I have practiced all the rites of that religion; I have tried Buddhism and practiced every rite of that religion, but none brought any comfort to my soul," and then he said, as tears filled his eyes, "Now at last I have found out that Jesus died to save." That great truth had at last reached his heart, and it was worth going far to hear that testimony and to see the joy that filled the heart of that old man.

There is another privilege which I enjoy, and that is the work of faithful Christians there. I know in the province where I live of three faithful Japanese Christian workingmen who are doing more for the cause of Christ than many of the paid evangelistic missionaries who work there. Some one said the other day in a sectional meeting that the religion of Christ takes hold on workingmen, and another brother expressed himself yesterday, "It is the men of ordinary attainments that are doing the work of evangelizing the world." Ordinary men who can tell the simple story of the gospel can do a great work in Japan, as that country is open for that kind of work.

METHODS OF EVANGELISTIC WORK

REV. A. D. HAIL, OF JAPAN

I hold that the formative idea of evangelistic work is this, the winning of men and women to Jesus Christ for the purpose of developing them into self-supporting, self-controlling and self-propagating churches. This is my theory and I will speak somewhat from personal experience of what this theory helps me to do and what I think it may help others to do. It makes a man say, with Paul, "This one thing I do," win men and women for Christ. And it helps in building up such churches as I have witnessed during the time I have been working in Japan.

During the time we are studying language one of the things that tempts us is to undertake reforms. I saw a great deal that I wanted to reform when I first went to Japan, and among them were the old missionaries, the churches and the evangelistic methods. I had several hours a day to devote to language study, and in my leisure time I thought these things ought to be done. Every young missionary will be tempted along the same line in the little time he has for work before he assumes much responsibility and care. You will remember that Dr. Gordon, in his book, "An American Missionary in Japan," tells of the parting words he received in San Francisco from an old missionary: "I pray God that you may do no harm." When we go out there and turn reformer we are like a "bull in a china shop," we can accomplish a great deal in a short time!

This theory of evangelistic work will prompt us to take as large a section of the country and occupy as prominent centers as possible. Some one has claimed that we can work more thoroughly by staying in one place, but it seems to me that this is the formative idea of missionary methods; to enter as large a number of important centers as we can possibly work, establish churches and turn them over to the native pastors and let them attend to the details of the work, while we move on to new centers. I think this would save friction between the native pastors and the evangelistic missionaries. We first took the city of Osaka and then the adjoining province, and to-day we have independent churches, ministered to by pastors, in every one of the important places. In this province we have a strong little band of Christians and one of the grandest and noblest evangelists, I think, the world ever saw.

Another thing to be considered is the personal factor in evangelistic work. Each missionary has a distinct individuality, a definite personality which is born with him and makes him different from every other missionary, and adopting *a priori* methods will be like David

trying to fight with Saul's armor. Let his own individuality, his own personal equation determine what kind of methods he will pursue. I know different missionaries who accomplished the same grand results by entirely different methods. Each man gave play to his own individuality.

We cannot make a method of work to order, eight or ten thousand miles from the scene of action. We have to adapt ourselves to the people wherever we go. The Japanese are a social people and you want to be social. When I go on a journey I take with me coffee and crackers, and at the hotels along the route I serve it as they serve tea. If I see a man dressed in foreign clothing I know he wants to be addressed on Western matters. They have an idea that coffee is always served in our country and I give him coffee. I compliment his wisdom in regard to Western manners. I compliment the fact that he knows and that I know he knows. I never met a man of that kind but what was open to being talked to on the subject of Christianity. You have to study the man. Human nature is the same in Japan as elsewhere. Get at the individual and study his weak spots and his strong spots.

Another point this theory determines for us is the relation the missionary sustains to the native worker. He must work with his fellow-Japanese Christian in the Japanese Church, remembering that this native convert is yet to be the evangelist, or have the control of the Church, he is to carry on the work begun by the missionary. We are not to say to the Japanese: "We have the money, you are a tramp." We have no right to say that. They are our brothers in Christ, and if we want them to be what they ought to be we must do what we ought to do. We must share their trials with them.

I remember one evangelist, a very fat fellow. A good deal of our work in his district was out of the reach of railroads, and out of the reach of those little instruments of torture called coasting steamers; so we had to walk to the hills. I went with him. Starting out from one place, it was thirteen miles to the next, fifteen miles to the next, twelve to the next, and so on, until five places were reached. Climbing those long distances made me puff and made him pant and blow, but we climbed the hills together and climbed the mountains together, took our bath in the hotel (not together) and together held the services at night. That man developed into a grand worker and I think it was indirectly due to the influence I had over him. He keeps up the touring by walking.

If you go to a town and leave everything all right, as you think, you never can tell what is going to happen the next time. I went to a town at one time and hired a preaching place at fifty cents, and I thought I had gotten into the good graces of the people. The school

sang the national air and they sang it with a vengeance, such singing as you never heard in America. I got to talk with all the old people and the young people in the town, and the next time I thought I would be sure of a place. The next time I came I could not get a place to preach; the priests had been there. We were tired, but we felt that we must have a meeting. Finally we found a barber shop and I found a puzzle there of taking nine rings off a wire, such as I had often worked when I was a boy. One man after another, as he saw a foreigner working at the puzzle, came in and it was not long until we had the barber shop full. I told my helper to get into the chair and get shaved, and after he got through I talked a few words about Christ Jesus our Lord. We got the place that night for two cents. When you go to the different places you never can tell what is going to happen, and so you have to adapt yourself to circumstances.

I want to correct an impression in regard to Japanese evangelists and preachers and that is, that they are heretics, a hard set to deal with and self-conceited. From many years of experience in working with these brethren, taking their burdens, sharing their troubles and trials, on mountain tops and villages and in the hotels and among the people, I can say that there is not a grander set of earnest, faithful evangelists and pastors on the face of God's green earth than you will find right there in the "Land of the Rising Sun."

THE NATIVE CHURCH AS THE END AND MEANS OF EVANGELISTIC WORK

REV. ALONZO BUNKER, D. D., OF BURMAH

I think we have learned this afternoon that, while there are certain general conditions that affect evangelists they differ very much in different countries. I am going to talk to you about this work of ours and that of the native churches in Burmah among the hill tribes. The hill tribes are, I believe, a storehouse of strength throughout all southeastern Asia. In Assam, in Burmah, in southern Thibet, western China and Siam I believe they are a storehouse of power in solving the missionary problem. My work has been among these people. They are very ignorant, very degraded and are without books, but they are developing a working force in Burmah that is simply amazing. I began with nine churches and we have eighty-five to-day. That work has been accomplished through the native agencies almost entirely, led by the missionaries.

The first thing, when you establish yourself in a heathen community—after getting the language—is to gather a working force, and

one of the first items of preparation is that to which our attention was drawn at the beginning of the meetings of this convention. Except a man has been anointed with the Holy Spirit he is unfit to prepare a native agency for spreading the gospel of Christ. If he has not this anointing of the Holy Spirit, how can he bring those whom he instructs to obtain it? The development of such an agency follows New Testament lines with us. As Christ chose His disciples from among the common people, we choose the men whom we can secure. We travel from town to town preaching, and at night, around camp fires, many questions are discussed with the native helpers. I never shall forget, when the question of the personality of the Holy Spirit was raised and discussed among them, how astonished they were at the thought of the presence of the Holy Spirit and His help and copartnership. I can assure you that the revelation was simply marvelous and there were developed new lines of conduct, certain reforms, especially in the matter of temperance and the use of tobacco, which create turmoil and strife among the native workers, and there resulted an immense good.

This evangelistic force is of little good without churches. The Church is the conservator of force; the Church supplies the men; the Church is the dwelling place of the Holy Spirit; and it is from the churches that we expect young men and women to get inspiration, hence the necessity of instruction in the churches. They are what the relay battery is to the electric current. They are added power to that which is already possessed. These churches are organized on New Testament plans and in a very simple way under young men whom we have in charge of them.

Let me emphasize the fact that unless the missionary can lead young men and women to consecrate themselves to the work, soul and body, he cannot expect much from them. If they go out with this spirit upon them and with this power in them they will do a great work. At this time we have over 120 who are doing this kind of evangelistic work. Our young men work from town to town and from village to village. Perhaps the white missionary will go along with them to examine the work and organize it.

Many of these trips in which I have had a part I remember. I have in mind now one which will give an illustration of this special training of our young men.

There was a certain village which had asked for a teacher. We visited the village with a corps of workers and singers from the school. The people had very little idea of the worship of God. They were glad to see us, they said, and glad that they were going to worship God. We found them in the utmost confusion, some on their backs, some wrestling with each other. The message was announced and

preparation made for their instruction. In ten years from that time I visited the place and found a well organized church and Sabbath school and the people had learned to read; and, better than all, I found, as a token of love, a genuine New England rocking chair which the pastor had whittled out for the teacher's wife so that she might have a little touch of home. Going from this village to another we found it surrounded with a stockade and a ditch and the people were at war; we found them in a very demoralized condition. We established an agency and as a result we have a church of over 100 members and a fine school. Still further on, seven years ago, I found a village on top of a rock near a stream. They had gone up on that rock 300 feet for protection. We found the village in a very degraded condition. Our evangelists had been at work on this village of eighty houses, and after seven years I visited the place again. I found a well-organized church in the town down by the stream of water—a beautiful village, with a chapel made of boards and a church of over sixty members. This is the way the work is carried on with us as we advance from village to village.

I want to draw your attention to a point that has developed in this experience of mine, and that is the foreign agency is quite insufficient to meet the demands in our mission fields. The foreign agencies must be supplemented by native agencies. The native is superior for work to a foreign missionary. I go into a village, and, as a matter of course, if I speak I speak in broken accents. I don't understand the people and the native pastors and evangelists do. They are in touch with them, in sympathy with them. They are accustomed to the climate, and the Holy Spirit can use them as well as He can the best white man. We want those to take up this work in Burmah who can set in motion such influences. That is best done by young men trained in these lines, who are men of God, who can lead men and organize the work.

I want to remark in closing about this special anointing of the Holy Spirit, because it seems to me important; I have seen so many failures of young men going into mission work without consecration. In the foreign field we wrestle not only with flesh and blood, but with principalities and powers. It is only the Divine Spirit behind the missionary that can hope to overthrow these hoary religions of the East, which send their roots through all society, and so fixed are they that only the mighty power of God can pull down the strongholds. I do not wonder that men without this anointing of the Holy Spirit get discouraged and break down with nervous prostration. Wait for the anointing, tarry at Jerusalem until the Spirit touches you, and then you are bound to win a grand victory for the Lord.

SUGGESTIONS TO VOLUNTEERS FOR EVANGELISTIC
WORK

REV. WILLIAM WALLACE, OF MEXICO

The evangelization of the world in this generation is the theme of all our meetings, of all our thoughts and of all our prayers, and every illustration, every argument, every thought presented in the sectional meetings this afternoon, whether upon education, medical or evangelistic work in the mission fields, are but further illustrations, new proofs and impelling motives toward the great object to which we as student volunteers have devoted our lives. We do not wish to minimize the educational work or the medical work, but we wish specially in this meeting to emphasize the evangelistic work. As a speaker in the educational section put it this afternoon, we do not wish to cut down the educational work, but we can, as persons interested in that work, say that there should be a great portion of the time and effort of the missionary put into the evangelistic work.

I want to emphasize the importance of the work of the native pastors and evangelists in the Republic of Mexico, where I have had the good fortune to work for the Master's kingdom during the last seven years. The student volunteer will have to engage side by side with the native in this grand work of preaching from town to town and village to village. A minister and a good many other men have asked me "How large is your church?" showing a total lack of comprehension with regard to the work of a majority of the missionaries. They seemed to think that a station was a place where the missionary sat in his armchair with his writing materials, instead of being headquarters where he came in and went out in his work of visiting and preaching in the vast field under his care. The old station idea is getting out of vogue in the mission field and in the world.

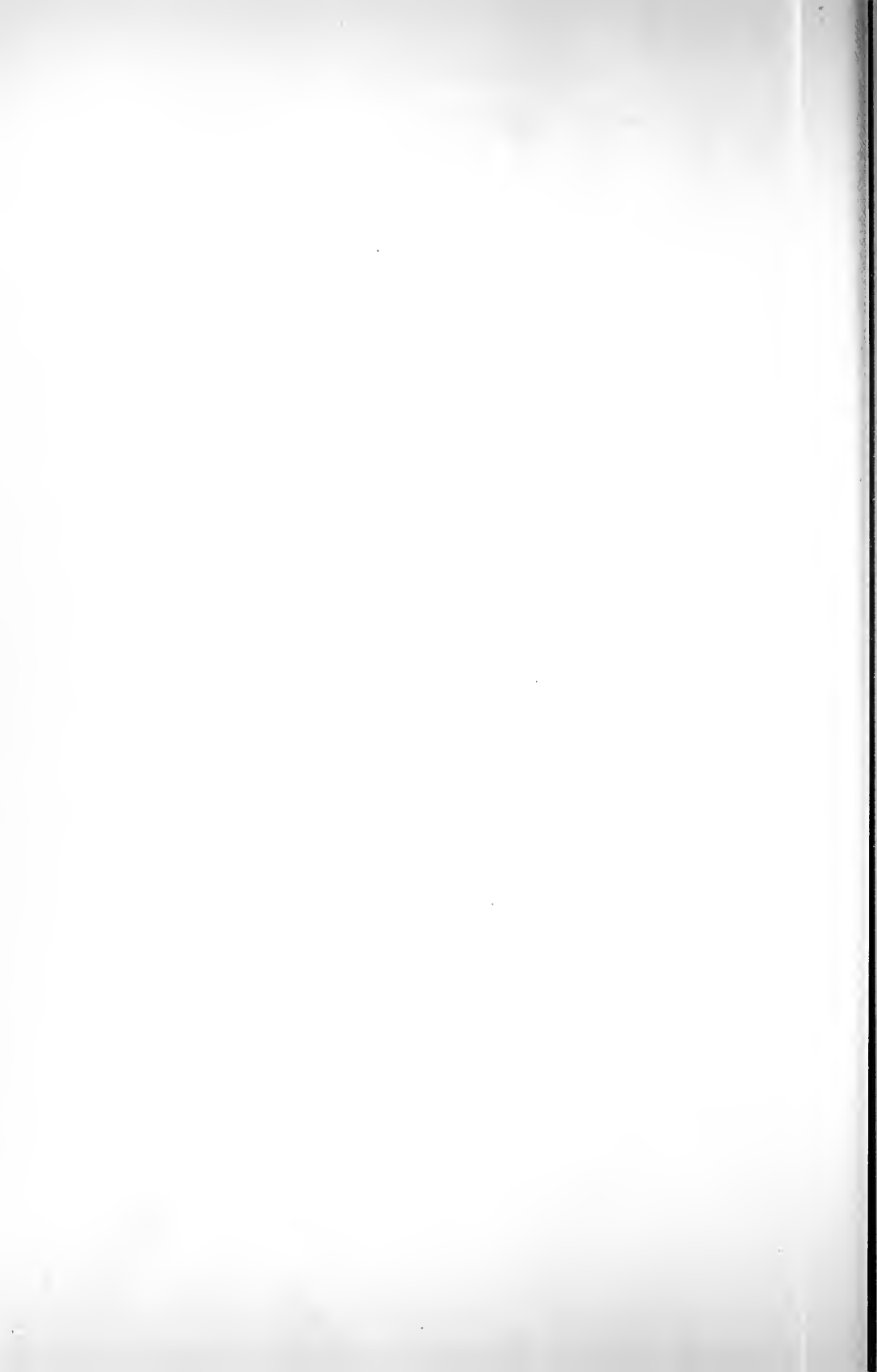
I am going to speak to those of you who are expecting to go out under God's call to this work, and give you a few suggestions.

In the first place, it is necessary to devote yourself as energetically as possible to a mastery of the language. I once heard a number of persons in a congregation in this country object to a minister as a possible pastor because he had a slight German brogue, and so he could not minister to their personal edification. We know how much that influences church life at home, and how much greater must that be when the gospel message is brought by a man who through ignorance or misapprehension of the importance of mastering the language is only able to express himself brokenly and in many cases exposes himself to the ridicule of the audience.

Again, you have no doubt read a great deal in missionary reviews

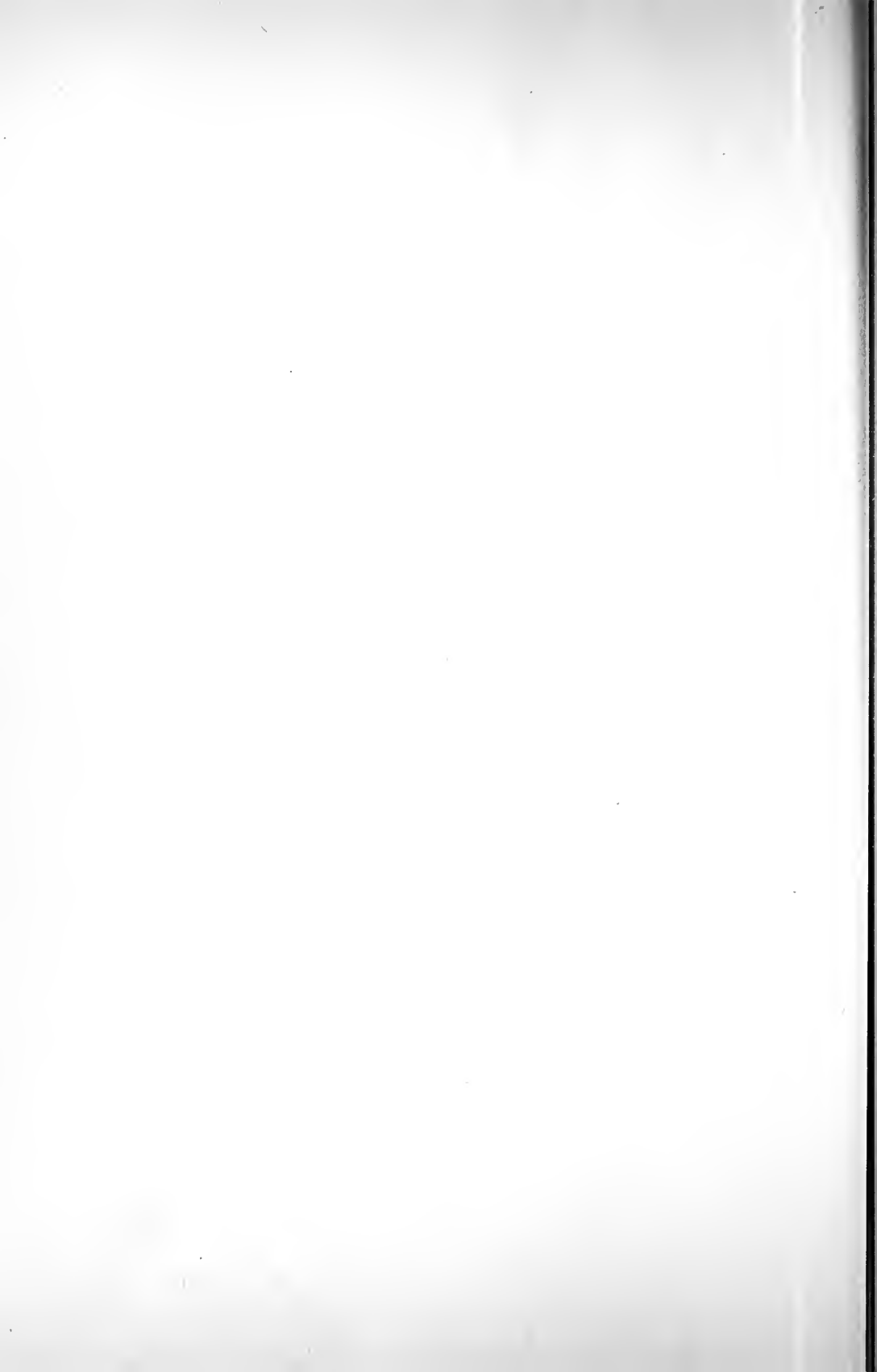
with regard to the people among whom you are working. That reading has not been thrown away—it will serve its purpose—but it should not be considered by the young missionary a substitute for the direct study of the people with whom he comes in contact. He should sit at the feet of the old missionaries and the people among whom he is to work and prepare himself for the work. He should have a spirit of adaptability. No one has a right to ask a Board of foreign missions to send him out in the world to any country which God's providence seems to point out who is not a person of broad sympathies and able to adapt himself to the new conditions in which he may be placed. I think if one has the love of Christ and the anointing of the Holy Spirit that of itself ought to be enough to enlarge the heart and broaden the sympathies so that one could take these people to their hearts.

I really believe the men who were brought up under the conditions prevalent in the early settlement of this country received a better education for this kind of work than the people of to-day. Our life of to-day has so many refinements and delicacies which we are obliged to deny ourselves in the foreign field. We are brought up in an atmosphere of culture, ease and refinement, a culture which to a certain extent unfits us for this pioneer work, and it makes it all the more necessary for us to lay aside all those ideas we may have had with regard to a preacher or a pastor's work at home and adapt ourselves completely to the new conditions. One old gentleman said to me several years ago: "You don't know what it is to be tired and thirsty; you did not go through the late civil war, as I did." I guess he told the truth at that time, but I know now. If I saw him I could tell him of some of my experiences as a missionary that would compare favorably with his experience as a soldier. I think one of the great sacrifices which young men have to make is to spend hours going from one place to another through the wilderness and mountains. When he reaches his destination he finds himself exhausted with fatigue, and it takes a great deal of the presence of the Spirit and the power of the Almighty for a man arriving under such conditions to preach the Word that night and sit up until midnight answering questions which for the questioners are so interesting and important. One feels that a great deal of time is lost in transportation, spending long hours in riding and walking and waiting for the people to come together, and yet, if one is willing to adapt himself to the conditions and is waiting for the opportunity, he can find plenty to do if he goes out with the love of God for the work of evangelizing the world in this generation.



Educational Missions

- The Aim of Educational Missions**
- The Field for Educational Work**
- The Service of Women in Educational Work**
- The Ahmednagar High School**
- The Girls' Normal School at Saltillo**
- Educational Work in the Mosul Mountain Field**
- The International Institute of China**
- The Opportunity and the Need in Turkey**
- The Anglo-Chinese School at Singapore**
- Qualifications Needed in Educational Missionaries**
- Work Among College Students in India**



THE AIM OF EDUCATIONAL MISSIONS

PRESIDENT J. C. R. EWING, OF FORMAN CHRISTIAN COLLEGE, LAHORE,
INDIA

The great aim of all missionary effort is the bringing of the individual into personal relations to the Lord Jesus Christ. No school or college in non-Christian lands which is satisfied with less than this has any claim to represent the true missionary spirit which burns in the heart of the Christian Church.

It has been said that the true method of missions is to take the ethnic religion of a given non-Christian country as a basis and upon that to build our better ethical teaching, and for this constructive process the school and college are the natural and necessary agencies. But this, I protest, is not the theory of him who sees in Jesus Christ the world's only Savior.

Regarding the educational institutions established for the distinct purpose of imparting an education to Christian youth, and thus fitting them for Christian service, there can be no question as to aim. As to that other class of institutions into which are gathered many thousands of non-Christian youth in the various missionary fields what shall we say? What is their aim? Does this aim justify the outlay of all the lives and money devoted to its accomplishment? Western literature and science and civilization, are being, in these institutions, brought to bear upon the lives of those who are taught. But it is not for the sake of these that we teach. In at least some countries it is only by gathering the youth into school and college that great sections of the people can be brought under gospel influences at all. The missionary sees in the school and college his only door of access to the life of great masses. He is none the less a preacher of the gospel because he has a share in the impartation of secular knowledge. In school and out he meets with his pupils, and no man on earth has a field in which he is more free to use all the power which the Holy Spirit may give in pointing sinners to the Lamb of God. I do not believe that a knowledge of Western lore ever works more than a surface transformation in such peoples as those of China or India. The man underneath remains the same. The only thing which really transforms is the touch of Jesus Christ. Hence I would say, let the school and college be regarded as perhaps second in promise to no other single agency. Mighty and far-reaching in influence

because of the wide field which they open to us, their legitimate aim is nothing less than the manifestation of the living Christ to the great multitude of boys and girls and men and women who resort to them. It is my conviction that he who regards the school as primarily a civilizing agency errs most grievously. Instances might be cited to show how even the highest intellectual culture when imparted to the individual has still left him as incapable of appreciating the things which we most prize as he was in the days of his mental darkness. The Indian who after his return from England with honors from one of the British universities cheerfully undergoes the loathsome process of purification is a case in point. His intellect has been strengthened. He is master of a store of facts, but his moral perceptions are even duller than at the outset.

The missionary teacher should ever keep before him the fact that Christianity is not primarily a theory or system of ethics, but a life. In his task of winning his pupils for Christ he will constantly strive to arouse the sense of sin and then to point men to the Deliverer, to Christ as all-powerful to transform the life of the individual he points. Relying upon Him to work the same mighty work in the hearts of the Buddhist or Mohammedan that has been wrought in himself, he rejoices as he sees one after another of his pupils bow in obedience to the will of Christ. Educational missions are not for the sake of civilization, but of Christianization. To this end let the missionary reverently, prayerfully, devotedly use the implements which are ready to his hand as he lives amongst his pupils and great results will follow. He has the Word revealing the world's Savior and he can claim and realize the presence and power of the Holy Spirit. Through these the Light of the World will be recognized and lives be transformed.

THE FIELD FOR EDUCATIONAL WORK

PROFESSOR M. N. WYCKOFF, OF MEIJI-GAKNIN, TOKYO, JAPAN

Evangelization cannot be thorough and well completed unless educational work be a part of it. The school with the church and the open Bible have always been characteristics of Protestant Christianity. The methods of educational work are different in different fields, and in the same lands in different missions. What I say will apply mostly to Japan, though in part, perhaps, to other fields. To my mind there are two grades of education which are important, aside from direct preparation for the ministry. First—Advanced work for those preparing for the ministry. We must prepare the native ministry to carry the gospel to their people. More than that, we must do a work among

those of older years, both men and women. Second—A large primary work is to be done among the children.

The advanced work! Why should we do it? What is its great importance? The educated young people are to be the great uplifting force for good. The evangelization of the world will depend upon the efforts of a very few. The educated persons make the advances. That is true in heathen lands as well as here. It is especially true in Japan. You are familiar with the wonderful progress of the last generation in Japan. Though all that has been said concerning it is not true, yet the whole truth has not been said. The advance is greater than the accounts of it indicate. What is the cause of this progress? Is it because the great body of the people has been advanced? Not at all. When we look into this advancement we find that it has been put upon them from above. It is the work of a few who have been educated—not the work of the mass of the people. So in the future progress will be the work of the few, not of the many. Therefore we conclude that we, as Christians, have a mission to the young men and women of Japan, who are to shape the future thought and life of that country.

As to the importance of educational work among the children I hardly need add more than to quote the old proverb: "As the tree is bent so it will grow." If we take them in their youth we can train them so that they will be receptive of Christian truth.

In all these schools there is daily teaching of the Word of God. There are many other sessions beside the classroom meetings, such as the prayer meeting. Christian influences are thrown about them constantly. Our efforts are to train them and lead them into the truth and thus make Christians of them. Three things especially are effected by our secular schools:

First—The conversion of the pupils. In some countries this may not have been the result. Sometimes all are from Christian families. In Japan we do not limit our pupils to such. We welcome all. While in the early days most who came to us were not Christians, yet almost all who left us by graduation were. A very large percentage of those who came to us were converted. The percentage of conversions in the schools is smaller to-day, because most of our pupils are from Christian homes and they are Christians before they come. Yet the conversion of non-Christian pupils is an important factor in our work. If any come who are not Christians we work for their conversion there.

Second—The influence of the pupils upon others. The influence which we get through the pupils is very great. We often meet their friends, or become acquainted with the families of the pupils. But

most important is the influence which they themselves have on their friends and in their homes, an influence developed in the school and carried to others. In our own school we had an interesting example, which is only one of many in which the pupils' influence has been for the conversion of others. One of our young men who was graduated from the regular academic course of studies came back for further work, and was not baptized and did not make a profession of Christianity until after his first graduation. But before he himself made a profession an elder brother appeared before the Church officers and made a profession of faith, and when asked what led him to be a Christian he said it was the influence of the younger brother who had been in school, and whose life was changed. The older brother began his profession of Christianity before the younger brother who had led him to Christ. We had an example of this yesterday. At the session on Japan a Japanese told how he had been converted years ago in one of the mission schools, and how he had wished to lead his father to Christ, but had found it very hard. In time, however, his father was converted, and very great joy came to the young man from this fact.

Third—The formation of Christian habits by the pupils. Those whom we get into our schools and who are there with us receive the impress of our own lives. It behooves us to be very careful how we live. The responsibility of the missionary is a very grave one. If your experience corresponds with mine, it will be an increasingly grave one as the years go by. You will feel that you are living before those who are looking to you as an ensample. These pupils are with us. They are away from their homes, which are, many of them, not Christian. About them are native Christians who are connected with the school exerting an influence on them. While we do not make very strict rules about Sabbath observance and other points of conduct, still we make rules governing the important points, and they learn Sabbath observance. The government schools are noted for drunkenness and licentiousness. They do not observe the Sabbath in the other schools; they make holidays of them. The boys who come to us know what we expect of them, and that it is our desire that they attend the meetings, and so they attend them. Many of them attend to Christian duties, and take part in the meetings of prayer, and exercise an active Christian influence. Thus they become trained for working among their people. They will be invaluable in influencing the Church along right lines. For example, we have been especially troubled with some of our Christians about the observance of the Sabbath. For some time we had no difficulty, but lately there has been a laxity concerning it on the part of Christians. They have not been careful. Sometimes they have opened their places of business. The influence of the busi-

ness about them leads to this. If we say anything to them about it, they say their customers are worthy and they persist. But these young people in our schools form customs of Sabbath observance. They go to the homes, and these habits have great power. I have watched them go out into life—some who are not professing Christians. The habits abide with them. On Sunday they go to church and to meetings. This formation of habits is a very important result of our work.

The criticism has often been made, and recently I have noticed it, especially in regard to Japan, that educational work occupies too large a part of our Christian work. I admit it. I grant that it is true—but the reason is that our evangelistic work is not large enough, not that our educational work is too large. The number of evangelistic workers should be increased so largely that they can take charge of the men that we can furnish them from the schools for their work.

I was very much astonished at reading lately these words which came from the hands of one of our best missionaries: "The government of Japan does so much for secular education that missions have no responsibility along this line. But for the maintenance of sound theological education, their responsibilities are weighty." I agree with the last, but not with the first part of the statement. The fact that the government has made great provision for the secular education is the great danger to us. The education they receive has no Christ in it. It is in most cases anti-Christian. It is impossible for the theological influence to be wide if they have no knowledge of God and of the Bible. Their knowledge of the Bible consists merely in their private reading, as it is not taught in their secular schools. A Japanese and non-Christian said: "The necessity of religion to the existence of the nation scarcely needs argument. It is simply suicidal to drive religion out of the country. We need a moral education for Japan, not to be founded on Confucianism. It is simply moral science. It is good for the intellect but not for the heart. Moreover, the present moral instruction is harmful for the young because it dulls their religious instincts." It is a great mistake to make the schools merely secular, and to neglect the religious instruction.

THE SERVICE OF WOMEN IN EDUCATIONAL WORK

MISS ABBIE B. CHILD

The service of women in educational work may be briefly considered under three heads: First—The service of women missionaries. Second—The service of native workers. Third—A few results of this service.

1. The educational service of women missionaries is as old as the missionary work itself. In almost all pioneer work, while the missionary is negotiating with the powers that be to secure a place and a right to labor, or while he is building their future habitation, the missionary wife gathers a few children about her and the nucleus of a school is formed. While Dr. Judson is pleading with the king of Ava for permission to live in his dominions, Mrs. Judson is already giving much time to fifteen or twenty women attracted by curiosity and kindness, using the limited amount of language at her command to teach them to sing and sew, and the blessed gospel truth. While Dr. Paton is arguing, threatening, persuading the wild chiefs of the New Hebrides, Mrs. Paton has three little children at her side under the cocoanut trees, amused and happy in their lessons of Bible stories and texts. The reward comes years later, when the missionary wife recognizes in the well dressed, fine looking young man in charge of a church service, a leader among his people, the little savage whom she had once taught his alphabet and how to put on his first shirt.

Children's hearts are easily won, whether the skins be black or white, brown or yellow, and gradually the fame of the white foreigner's kind ways spreads in the surrounding country, and she is surprised some fine morning by the appearance at her door of ten or twelve girls from thirty or forty miles away, with one idea in their minds, tersely expressed, "We want to learn." They cannot go home at night; they must be provided for in some way, and a boarding school is established. Very simple and crude at first, it gradually increases in numbers; higher standards are developed; necessary accommodations are supplied. It soon outgrows the possibilities of a wife and mother; single ladies are secured from the home land, and in time we have a well-equipped seminary, or even college, which vies with higher institutions in Christian lands. This is almost exclusively the work of women missionaries.

At the present time the thirty-one woman's missionary societies in the United States and Canada have about 1,500 women engaged in educational work in the field, with more than 25,000 girls under their care in boarding schools, while the number in day schools

rolls up many thousands. By late statistics we find that in all mission fields, under the care of all missionary societies, there are nearly 1,000,000 under instruction in various departments, and it is estimated that one-quarter—about 250,000—are women and girls. Figures give very little idea of what is accomplished in these schools. We must never forget that these pupils need training in ways that have been familiar to girls in Christian lands from their cradles; that they have to contend with an inheritance that is appalling. The missionary teacher must be teacher, preacher, mother, friend and guide in all things. No acquirement that she can possibly attain comes amiss to the missionary teacher, from the knowledge of abstruse science to the ordinary rules of cooking, laundry work and cleanliness, from the raising of crops and the care of cattle to the teaching of music and art; above all she must be in herself an illustration of the truths she teaches. Heathen women and girls are dull and lifeless, it is true, but many are very shrewd in detecting inconsistencies, lack of sincerity or lapses of temper. There is no use for shams in mission work. They are instantly perceived by keen eyes from which the missionary is almost never fully separated.

Aside from the usual boarding schools of various grades are schools for nurses and for medicine. Many women have large Bible classes of men, and some of them men high in office. "Bible schools" for the training of older women for Bible work in the homes of the people are considered as among the most valuable of all agencies in mission work. It was my privilege in 1896 to visit one of these schools in Madura, India. As I saw the work of these women in the homes of the people it seemed as if twelve missionaries like the missionary in charge of the school were visiting as many places at once, so completely had she reproduced the Christian worker in each one. Many theologians think that much the most important work of our Lord upon the earth was with His twelve disciples, teaching, inspiring and filling them with something of His own fullness, so that His mission could be safely left in their hands. Following humbly in His footsteps, our missionary teachers are trying to do the same work with the pupils, few or many, in their care, fitting them for labor among their countrywomen.

2. Service of native workers. Of the pupils in girls' boarding schools, between 2,000 and 3,000 are being graduated every year, almost every one of them earnest Christian girls prepared to serve the Lord Jesus Christ among their countrywomen. Many of them remain as teachers in the schools in which they were educated, proving invaluable helpers to the missionaries in charge. Others return to their homes, gather some chil-

dren together and establish a day school where the first steps toward a Christian education are taken. From these schools the most promising pupils are selected for the boarding schools, where they in turn learn to be teachers for other generations of children. These native women by their quick apprehension, their gentleness of spirit and winsome manners, with their knowledge of the language and customs of the people, are a great power. The influence of these children, a large majority from heathen homes, carrying back to their families Christian songs and texts and Christian teaching, cannot be computed. In heathen as well as in Christian lands women are said to be the born teachers of the race.

Among the thousands of these patient, earnest native workers we may take time to mention one who has risen pre-eminent among them—Pundita Ramabai. Her great success in her school in Poona is well known in this country, and the culmination of the past year is a marvel. With surpassing faith she gathered up 300 famine girls and widows, and, without knowing how she was to receive a penny for their support except that "The Father must send the money," she took them to Poona, saying: "My girls and I will go with one meal a day, and so long as we have a seer in the house we will share with these poor sufferers." With a stronger faith she asked the Father to square the number of Christian girls—at that time fifteen—and at last accounts ninety were Christians, and the Pundita was fully expecting that her prayer for the 225 was to be granted. This is an illustration of what one Hindu woman can do. There are hundreds of others who might with the same advantages follow in her footsteps.

3. Results. To give the full results of woman's educational work would require a volume. A few selections may be taken as specimens of all.

When the American mission was opened in Persia only two women in the whole country could read. At the jubilee in 1885, in a gathering of women, the question was asked, "How many present can read?" and 600 women rose to their feet. Forty-one years ago, when our missionaries went to Harpoot, Turkey, there were no women known to be able to read. At this time they are numbered by the thousand. These missions are not more celebrated for numbers than others.

The graduates from our schools are centers of great influence in the community. Says Miss Isabella Thoburn: "Christian women are much more prominent than Christian men. If they live in a village, they are often the only women there who can read and write. No others go to a place of worship with the men. Their daughters go away to boarding schools and return to be consulted by their own

fathers. When the Dufferin medical schools called for students three-fourths of those who came forward were Christian girls."

Miss Hu King Eng, educated in Foochow, China, and receiving a medical course at Philadelphia, now at the head of a large hospital in China, is to represent the empire of China at the gathering of distinguished women called by the Countess of Aberdeen.

Not the least important testimonies to the value of woman's education are the women themselves. As I think of them, there always comes up before me the figure of a beautiful woman in Ahmednagar, India, who gave a greeting to a "representative of Christian women in America in behalf of the Christian women in Ahmednagar." As she stood in the pulpit of the little church, with her soft dark eyes, light olive skin and the sweetest of smiles, covered from head to foot with the graceful folds of her pure white *lugadi*, a Christian woman in full grace and dignity, it was a sight never to be forgotten. She was a type of hundreds of educated Christian women that I saw in that sunny land. Another picture that rises before me is a simple Christian home in a cocoanut grove surrounded by heathenism to the very doors. It was extremely plain, but every appointment spoke of education and refinement shining like a heavenly light in the darkness. As we sat in the main room of the house a young girl came in and sat on a settee by the door. "Would you like anything?" she was asked. "No," was the reply, "I only want to sit." After sitting in silence half an hour the question was repeated and brought the same reply, "I only want to sit." We were told that the settee by the door was rarely empty for half a day; that men, women and children were often there, apparently for the sole purpose of breathing the atmosphere of a Christian home, a place of quiet comfort where love reigned. The power of even the existence of such homes, made possible through educated Christian mothers, cannot be computed. When we consider the generation of children growing up in such a home and remember the beauty of missionary work as seen in the second and third generations of Christians possibilities seem boundless.

At a reception in a school in Bombay a pretty address of welcome was given by a lovely, self-possessed young girl of 15 years. We were told that ten years before her father appeared at the door of the missionary bungalow, bringing a frail little specimen of humanity with an old soiled cloth thrown over her. He belonged to the sect of the Jains. The child's mother had died that morning, and according to their custom the child of the second wife must be thrust out of the house before night. A dissolute man of 40 had offered to marry her, and a priest had urged that she be sent to the horrible life in a temple. But the father had a soft place in his heart for

his little girl, and he had refused both these offers. Then he remembered the bright faces and happy laughter of a procession of fifty girls who went by his shop every morning on the way from the dormitory to the school, and determined that his little outcast girl should be among them if possible. So even the sight of school girls in the street was the means of saving this immortal soul. Multiply the instances mentioned by the hundred, and we have some idea of the service of women in educational mission work.

THE AHMEDNAGAR HIGH SCHOOL

REV. H. M. LAWSON, OF AHMADNAGAR, WESTERN INDIA

I have been engaged in educational work and effort among the educated classes at Ahmednagar, India. In our mission high school there many of the students are high caste Hindus. Only about one-quarter of the pupils are the children of Christian parents, the rest being Brahmins and other high caste Hindus, Mohammedans and Parsees. In addition to training Christian boys for mission work and for holding useful positions in the community, the high school is an important agency for work among the high caste Hindus. These do not come into our Christian churches, as they do not wish to become defiled by mingling with the converts from the lowest castes. But they are eager to learn English under the missionaries, so they flock into our mission school. They know that they will have to study the Bible there and be taught Christian ideas; but they are so anxious to learn English that they are willing to take their daily dose of Bible, even although they are bigoted and may not wish to know anything about Christianity. The result is that by the time they have graduated from the school they have received a fairly good impression of what Christianity is, and in many cases they have become profoundly influenced by it. There are certain fundamental ideas of the Christian faith which commend themselves as axioms to the ordinary intelligent man who once considers them; such are the unity and personality of God, God the Creator, the Fatherhood of God, the brotherhood of man, the holiness of God, and the sinfulness of man and his need of salvation. These ideas are really foreign and contrary to Hinduism, so it is a great point gained when the students are led to admit their truth, as they generally do. After once knowing Christianity they never can be orthodox Hindus again; they become religious and social reformers, and many of them drift into the Brahmo Somaj and other somajes. A few become secret Christians, but, on account of the terrible persecu-

tion which awaits the high caste man who is baptized, very few of them have come out as yet to join the Christian Church. Many of them feel greatly dissatisfied with their position and are in a state of great religious unrest. But in the midst of all this Christian ideas are becoming diffused throughout the educated classes, and the way is being prepared for a great turning to Christianity. The great stumbling block with the Brahmins is the unique divinity of Christ and His being the only and universal Savior of men. These two things need to be preached and taught more clearly and explicitly than anything else. The missionaries engaged in educational work have a magnificent opportunity to impress these truths on the minds of the high caste youth. So I do not agree with the criticisms often made on educational work that it is a waste of missionary effort and that missionaries should devote themselves to purely evangelistic work; because our mission schools of higher grade give the best opportunity of influencing the high caste young men, who are to be the leaders of the community in the future. But we need our most spiritual men for this work, for the temptation is strong to let secular matters engross one's whole time and attention.

THE GIRLS' NORMAL SCHOOL AT SALTILLO, MEXICO

REV. WILLIAM WALLACE, OF MEXICO

Although my work for the past two years in the Republic of Mexico has been more specially connected with evangelistic forms of missionary effort, I most heartily indorse the emphasis placed by the chairman of this meeting on the educational department.

In the Saltillo station of our mission the educational work is perhaps the most thorough and certainly the most interesting of any. When Mrs. Wallace dates her letters "Next door to Paradise," she means what she says, for we live next door to our girls' normal school. In this school fifty girls carefully selected by the missionaries from Christian homes in different congregations are being fitted as "chosen vessels;" just such as Mr. Meyer referred to in the opening session of the convention. When they go out as graduates to take charge of our mission day schools they bear forth with them a knowledge of the Bible which a Princeton seminary theologian might envy. This is combined with a spirit of consecration and sweet enthusiasm which makes them blessed evangelists of the Word.

I wish you could see one of our palm thatched schoolhouses in the hot country. Carmen, with her straight Indian hair, black, flashing eyes, firm set lips and compact figure, presides over the unfold-

ing life of fifty girls and boys. As her pupils sit on rows of backless benches and wriggle their way into a knowledge of writing, reading and arithmetic and nature, they also are led in the steps of the Master. Our teachers are leaders of Sunday school primary work, presidents of Christian Endeavor Societies and superintendents of Junior work. They also stand out in many communities as isolated specimens of what Mexican womanhood may become.

If you could see these girls when they are first taken from their homes, poor and wretched so far as the material and social side of life is concerned, and then see them at graduation, you would begin to appreciate what a gulf there is between the soul just converted through the work of evangelization and the same soul when to conversion is added the equipment for leadership, which is so necessary for the final and permanent evangelization of the country.

EDUCATIONAL WORK IN THE MOSUL MOUNTAIN FIELD

MISS ANNA MELTON, OF MOSUL, TURKEY IN ASIA

In the field where I labored—the eastern part of the Mesopotamia plain and the Koordistan mountains, with headquarters in the city of Mosul on the site of ancient Nineveh—our schools have been one of our greatest evangelizing agencies. I found but one woman in all that field who could read who had not learned through mission influence, but she learned in Constantinople and not in interior Turkey. Every other woman who knows how to read, so far as I know, in the whole region has learned through mission work. We find a few boys who can read, and of these few some have learned to read with the book upside down, and cannot read with it right side up. I have not time to tell you how this has come about. Suffice it to say it is caused by lack both of instructors and of books and by their notion of the holiness of the few books that they do have.

When we opened up our schools we supposed we should have difficulties and that there would be slow growth. But this work has been one of the miracles of our field, especially the way in which the girls have come to these schools. In a region where Mohammedans think a woman has no soul and nominal Christians are doubtful about the matter, and where neither of them think a woman might, could, would or should learn to read, you should expect to spend years before you made much progress. But it has not been so. The Spirit of God went on before us and stirred them up in this matter. Once when I asked a Nestorian of the mountains to let his girl come to school he said, "Take my boys if you want them. I wish I had more

to give you, but you don't want my girl. She can't learn anything." Others pooh-pooh at the idea and say, "Educate our cows and our donkeys. They might just as well learn. They could just as well learn as our girls."

After our girls' boarding school had been in session four years a man who had had a sister and two daughters in school said to me, "I wish my little boys were there, too. They are not large; could not you take them?" "No, only girls can come to a girls' school." He said, "I wouldn't care if they were girls." Then, laughing, he said, "I believe I shall make girls out of them. If I were to dress them up in girls' clothes would you then take them?" I said, "Yes, if the boys are willing to wear the clothes I'll take them," and looking at the sturdy little fellows with bright eyes and rosy cheeks, every inch boys, I said, "Boys, would you be willing to do that?" Their heads nodded with a most emphatic "Yes, I would," and the men sitting around said "Wonderful! wonderful!" It was wonderful. True, they were small, but the first thing a boy learns in that land is the degradation of womankind, and the idea of any boy being willing to pass off for a girl was wonderful. The idea of a father, in a land where they weep and wail and mourn for forty days on the birth of a girl, saying he didn't care if his boys were girls, even if it were half a jest, was yet wonderful. That took place after only four years of our school work.

The fifth year of the school there were thirty girls scattered over the Koordistan mountains who made application ahead of time to come to school. On account of finances the number taken was limited to fifteen. If you only knew the exposure, hardships and dangers of their journey to the schools you would better understand what this meant. Mountain roads, steep and rocky; mountain streams, swift, turbulent and treacherous; grapevine bridges swung in mid-air; sleeping out of night, unsheltered and unprotected; danger of falling into the hands of their enemy, the Koord, who beats them, takes away any little bundle of clothes they may have along, and even strips the boys of their outer clothing; all this and even more faces the boy and girl who leave their mountain homes for our boarding schools, and yet they come. I have sometimes looked upon a girl who stood before me in rags and tatters, her feet torn and bleeding, weary and worn, who said, "I have come to school," and I have thought "What put it in your heart to come?" We did not know that she, personally, was in existence. She had never seen a missionary. She had heard of them and of the school, and God put the desire in her heart and made her willing, even anxious, to take the journey with all its dangers to get out of her old life, to get as they have often said,

“a little light.” I have just a word to say for our kindergartens. When we opened these we did not take the name kindergarten. We called them schools for little children. The people were not long in giving them a name. They call them “schools of paradise.” They say when we take the older ones, “Oh, yes! you will make teachers and preachers out of them. But these little ones, they are not big enough yet to be cared for; even their own fathers and mothers only strive to keep soul and body together. When they are bigger then they will be worth looking after. And you have a care for them?” When they see the happy little ones they say, “That must be like paradise,” and hence the name, “schools of paradise.” Friends, will you not take these schools, these boys and girls for whom Christ died, as objects of prayer? God has used the schools in that field to His honor and glory. He has made them an instrument by which He may be revealed to the people. They have been a messenger sent before to prepare the way for the King of Glory.

THE INTERNATIONAL INSTITUTE OF CHINA

REV. GILBERT REID, OF PEKING, CHINA

At the present time no country presents such great opportunities for wide educational development as China, and yet in the conference held yesterday on China only some five minutes were devoted to education, and to-day in the conference on educational work only some two minutes are devoted to China. The fact remains, China presents the loudest call to educational missions. I would be glad to speak of the educational work of all my missionary friends in China, but because of the limitations of time I must limit myself to my own special work in this line.

The plan of the International Institute which I am seeking to carry out is different from that of any educational work yet undertaken by missionaries in any country. The plan is that which is called for by the critical condition of the times in that vast empire. There is to be a library and reading room, to reach the educated Chinese through their love of literature—the first public library to be started in China. There is also to be a museum or exhibit hall to show forth the inventions, skill, goods and products of different countries—presenting the results of Christianity in civilization. There will also be reception parlors, to touch the Chinese from their social side, establishing friendliness between them and all classes of foreigners. There will be a large auditorium for having lectures on all manner of topics and for holding meetings which would draw in the official classes of

China. There will also be classrooms for giving instruction and information to the grown up men in positions of authority—a university extension course among the mandarins. In addition there will be literary work adapted to the times and suited to the ruling class. As for direct evangelistic work, it will be more largely carried on in connection with the churches.

Thus all this work appears secular, but to us engaged in the work it will be Christian, as done for the glory of God and to illustrate the beneficial results of the spirit of Christianity. Hence I find a difficulty in a convention like this. The volunteers here assembled feel called to missions from the demands of pure evangelization; yet if one out of a hundred should be drawn to this kind of work I would be satisfied, for then I would secure all I am asking for, when the work shall be fully started. This work comes in direct contact with the leading men of China, and aims through them to help China to become strong, prosperous, more tolerant and enlightened. There is a movement of progress and education in the Chinese government; shall Christian men, shall missionaries, take the lead in shaping this movement for the good of a great empire?

THE OPPORTUNITY AND THE NEED IN TURKEY

MISS EMILY C. WHEELER, OF HARPOOT, TURKEY

Christ says: "As the Father hath sent Me, even so send I you." What is our opportunity? I say it reverently—to be a Christ to men. He said: "I am the light of the world," and added, "ye are the light of the world." As the prism hangs in my window and sends the glorious colors of the sun dancing into the darkest corners of my room, into corners where the direct sunbeam cannot reach; so you, the prism for Divine light may reach souls which without you may never know the truth.

"Without Me ye can do nothing," says our Lord and Master. But "I can do all things through Christ who strengtheneth me." Have you that strength? "Verily, verily I say unto you, he that believeth on Me, the works that I do, shall he do also, and greater works than these shall he do, because I go unto My Father." "Whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." "Ask of Me, and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

Student volunteers, "God is not a man that He should lie; neither the Son of Man that He should repent; hath He said and shall He not

do it? Or hath He spoken, and shall He not make it good?" We say with Paul, "Faithful is He that promised." The world lies before you. Will you do the greater works?

Shame on us that the map of the world tells the story it does of Christ's witnesses. The green of the false prophet flaunts itself over wide spaces, sways more men (I do not say women, since women do not count in that religion) than are swayed by the last command of our Christ. Look at the heathen, the pagan lands. Count up the millions that sit in darkness and the shadow of death, bound with affliction as in bands of iron. Fellow-workers, where is your light, your faith, your witness bearing?

Listen to the calls for help from every mission field. Look at Turkey, one of the fields. See the missionary over-borne by the triple labor of schools, evangelistic work and relief. Churches, preaching stations, schools, whose pastors, preachers, teachers, have laid down their lives for Christ, or, fearing new massacres, have fled to other lands, all call for help. Towns and villages which we have tried in vain for years to enter have, since the massacre, been asking for teachers and preachers. Girls' schools are established in villages, where before the massacre only one little girl knew how to read. Still newer ground waits to be broken by the laborers yet to go. Leaders are called for. Will you be one? Will you look on these multitudes as Christ beheld the multitudes, "with compassion for them, because they were distressed and scattered, as sheep not having a shepherd"? "Then saith He unto His disciples," and He speaks again to-day, "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest." Have you prayed with faith, prayed without ceasing? Then, next, "He gave them power." Has He given power to you? Without it you can do nothing. Lastly, "Go ye into all the world," and, "lo, I am with you always, even unto the end of the world."

You may not have the blessed opportunity that was granted us to prove that promise: as shot and shell rained on every side, to stand in perfect peace with your people round you, while with ax and club the doors were broken in by those who threatened to drink your blood; to sing "God is the refuge of His saints," and "My faith looks up to Thee." Frightened people cannot sing.

You may not have such privilege, but I know that if you go in power Christ will be with you, no matter what you meet—the slow fire of daily toil and loneliness, or the quick fire of martyrdom. Glorious fellowship! to know that He is with you and to see His power transform a race, raise them out of the dirt and sin of ages of heathenism or dead Christianity to the light of God; yes, bring them to the place

where you watch the boy you have brought to Christ and trained to proclaim His word, winning hundreds, yes, thousands, to the Master.

Is the work hard? It is the hard work that pays. It was no easy battle that was fought in the days when to read the Bible meant a beating for a man; meant coming home from the Protestant chapel to find wife and children sitting on the doorstep weeping because they were turned out of his father's patriarchal home. Was not a battle fought for female education? A long and bitter fight it was. But now Gregorian and Turkish schools for girls vie with our college to make the women of the land queens of the home. The question used to be: "If she has a soul why is she a woman?" Does it pay to teach a people that their mothers have souls? A battle was fought for self-support—one not easy, as my father well knew—but now self-supporting churches, preaching places, schools and Christian homes greet us on every side.

Is this work crushed out? There are those to-day who have not faith enough to give for work in Turkey. But can God's work be wiped out? It is true the besom of destruction has swept over one fair field. In every town and hamlet the blood of God's consecrated ones calls to heaven. God is now hearing the prayers that go up from all lands for Turkey. A China tea merchant is sent from England to cheer God's weary ones. The missionaries, the almost discouraged Christians, give utterance to shouts of joy as they feel the power of the Spirit opening up the old, old story. Meetings are held with all classes. Men, women and children are seeking Christ. All the girls in the college, the high school and the higher grammar school are rejoicing in the Savior. Many of the boys and even children from the kindergartens are telling of His love. Skeptics and bad men are confessing their sins, so transformed that the congregation looks on in wonder. The work goes on not alone in Harpoot, but in surrounding cities. Was there ever a time so hopeful as the present?

Would you settle the Eastern question once for all?

"What if, amid the forces rare
Which move and sway this wondrous ball,
The law of faith, the power of prayer
Should prove the mightiest of them all?"

Wield that power of faith and prayer, and take Turkey for the Lord.

The Bible has been widely scattered among the Moslems in years past. Its entrance always gives light. It shall not return unto God void.

"The blood of the martyrs is the seed of the Church." It has been poured out like water. Now, student volunteers, now is the day

for us to take even the strongholds of Islam for Christ. Some of the Turks are asking: "Who is this Jesus who makes these Christians willing to die for Him?"

The medieval Church poured out her treasure to gain the holy sepulchre. How grand the opportunity now for the Christian Church to pour out her millions to make that whole land the Kingdom of our Lord and of His Christ.

Shakespeare sings:

"True hope is swift, it flies with swallow's wings,
Kings it makes gods and meaner creatures kings."

You, student volunteers, have a greater mission. To you is given to teach men how they may become "Partakers of the Divine nature," "Sons of God," "Heirs of God and fellow-heirs with Christ."

THE ANGLO-CHINESE SCHOOL AT SINGAPORE

REV. W. F. OLDHAM, D. D., FORMERLY OF SINGAPORE, MALAYSIA

In the providence of God, when I went to the mission field I was ordered to open a mission in Malaysia, a far-away land, half-way between India and China. I found the way of entrance for the gospel in this great archipelago was by way of the Christian school. The volunteers present will be interested to know that without mission grants for wages or buildings or supplies, with no capital but the desire to serve and the assisting grace of God, there was founded in that far-off mission a great school, which is to-day a meeting place and a Christian training school for hundreds of lads from all the races of that polyglot land. The Anglo-Chinese school at Singapore, founded but thirteen years ago, begins to be as influential in south-eastern Asia as the Roberts college in southeastern Europe. The school has never cost any missionary society a penny for current expenses and there are at this time five volunteers at work in it, for whom the Mission Board could not be at charges.

There are educational opportunities for service all around this world, waiting to be developed by volunteers who are courageous enough to forego the question of guaranteed fixed wages before they leave for the mission field.

QUALIFICATIONS NEEDED IN EDUCATIONAL MISSIONARIES

REV. J. J. LUCAS, D. D., SEHARUNPUR, INDIA

Dr. A. Hodge, who was for so many years professor of theology in Allegheny College and afterward at Princeton, was formerly a missionary. One day he was teaching a class of Hindu and Mohammedan boys in the Jumna High School, which is a school attended by hundreds of Hindu and Mohammedan pupils. He came to the phrase in Genesis, "Enoch walked with God." He said to one of the Hindu boys, "What does that mean?" He thought for awhile and said, "Why, that is living like Mr. Ray," who was one of the missionaries of the station. Dr. Hodge often told me that as an illustration of the power of the life of a missionary. That is the first qualification for an educational missionary—walking with God.

Dr. Duff was a very successful teacher. He had all the qualifications of a great teacher. He was a great preacher, too. And yet his biographer, in a brief biography, not the large one by Dr. Smith, but a brief one by one of his converts who came to the school, a Hindu boy who was there led to Christ, said: "When you write the epitaph of Dr. Duff write, 'The zeal of thine house hath eaten me up.'" Not his scholarship, not his power as a teacher, but his earnest spirit, impressed the Hindu boy. That left its impress upon the character and life of hundreds and thousands of the pupils of Dr. Duff.

I knew a Brahmin convert who was baptized who had been a pupil in the school of Dr. Wilson. I have heard him say that one day he heard Dr. Wilson pray. He had not been particularly impressed before. He had been taught the Scriptures and had come under the influence of missionaries, but was not touched until he heard Dr. Wilson, the principal of the school, praying. It was the prayer of Dr. Wilson that day—perhaps after having come from his closet after long prayer, that was used by the Spirit of God to convert that man.

I remember, when I was a student in college, thoughtless and careless, the night I entered the Presbyterian church indifferent. I remember exactly where I was standing with my eye on a bench, indifferent. No conviction fastened itself upon me until the minister was praying and while he was praying the arrow of conviction entered my heart. It was his earnest prayer. So the first qualification is walking with God. This is more essential, if possible, for the teacher than for the preacher, because the evangelist in India and China stands in the market place and preaches and then passes on, and that is all that is seen of him, but the missionary in the school is seen every day and his temper is tried every day. They see him through and through.

Unless he is walking with God he is not fit to go into the school where hundreds of sharp eyes are watching him.

Second—He must be a teacher. If you are going to undertake to work in mission schools and colleges you must have scholarship. Missionary zeal alone will not answer. Walking with God alone will not answer. You must be a master of the subject you are teaching. If you are not then do not go into school work, for you will bring disgrace upon the cause. I have known missionaries who were good and kindly men, who against their own will have been put into educational work, who not for lack of scholarship, perhaps, but for lack of teaching power, have been able to accomplish but little. The influence of others has not been good on account of the lack of scholarship. I know a man who is a master of English literature. If I should find a quotation that I could not place he would know who said it. Yet when that man was put in a college to teach English literature he was a failure. He was not a good teacher and could not teach. If you are lacking in teaching power beware of educational work. Be sure you know how to teach and have the teacher's instinct. Otherwise you will not succeed.

Third—Know your Bibles. Whatever else you fail to have a knowledge of when you go to India, whatever branch you neglect, do not neglect the Bible. Make that a specialty. Study the Bible so that you know it. Then you will have an answer to every objection any Indian or Mohammedan can bring you. Why? Because as our Lord said to the scribes: "You do err, neither knowing the Scriptures nor the power of God." The source of their error He traces to the ignorance of the Scriptures. But you say they are scribes. They accepted the Scriptures and the Indian and Mohammedan do not. You will find an answer in the Bible for every need. The proof of it is that when the devil came to assail our Lord He said, "It is written." If we know the Scriptures the Spirit of God will bring to mind the right answer. It will be like a sword thrust. Study your Bible on your knees.

Fourth—Make this your life work. I have been sorry to hear of missionaries offering themselves for five years. Some of the Boards send a man for five years. I do not believe in that. Make it your life work. Do not go experimenting and testing and waste five years of your life. Settle it here where God wants you to labor for life. Ask God where He wants you to spend the whole of your life. Consecrate your life to Jesus Christ—not for five years but the whole life. Then every year you live in a foreign country, if you are walking with God and fitted for your work and know your Bibles, every year will add to your influence and power in the land you love.

QUESTIONS

Q. Has a barbarous, degraded people ever been civilized by purely secular education? A. We think not.

Q. Cannot one be a Christian without being baptized? A. We feel that Christ commands baptism. "He that believeth and is baptized shall be saved." We feel that belief is the inward and baptism the outward mark of discipleship.

Q. Can a Hindu believe in Christ, worship God in spirit and in truth and live a Christ-like life without any extreme measures being taken against him by the other members of his caste? If so is the mere observance of the form of baptism to be insisted upon? A. In India baptism is the supreme test. I know of educated men there who have confessed Christ before men and have suffered little, but when they were baptized, then came a persecution. That is a reason why we should insist upon baptism as a test.

Q. What is being done in medical educational work in India? A. There are in India two missionary medical institutions, one for men and another for women, both of which train native workers to work as physicians and in hospitals.

Q. Does a man going into educational work need a theological education? Can he not spend the three years required for such preparation in a better way? A. I do not think it is necessary for all the teachers of colleges to be ordained, but it is desirable if the man is not to be confined to educational work. He has opportunity to preach every day and during the vacations often takes preaching tours.

Q. Should a volunteer leave her parents in their old age with no one else to stay with them and go to the foreign field to fulfill her cherished purpose? A. I think she should ask that question of God.

Q. Is conversion sufficient? If not what should follow? Has the Church at this point a purely educational function? A. I think it certainly has and that schools should be established for the special benefit of the community. They are as important as Christian schools in our own land.

Q. Is it wise to go to the foreign field without the best education possible? A. No. The best education possible is necessary.

Q. Is there any college work done in South America? A. There is in South America possibly more need for educational work than in any other field, because the people feel that the missionaries are bringing nothing but a Christian religion. The schools are necessary to show the difference between the Protestant and Roman Catholic religion.

Q. Can a teacher or professor in a college reach the higher class

of people better than the evangelist? A. As to India, yes. And I suppose it is true of some other countries.

Q. In your training schools do you teach the Bible as a text book or is it supplanted, as in some theological schools in this country, by books of theology? A. The Bible is used as a text book in all mission schools and colleges.

Q. Should not a man going into educational work have a different preparation from the one whose work is to be largely evangelistic? Can he while in college afford to specialize (in science, or history, or languages, for instance)? A. I think it is very essential for a man who goes into educational work to have preparation similar to the evangelistic man. If he specializes he runs a risk, for he does not know what special work he will be called to undertake. He needs the best possible basis in a broad education. He needs also the thorough evangelistic spirit and training before he reaches the foreign work, for these educational missionaries have the last touch upon the student prior to his going out into service for Christ. If a man is converted under an evangelistic missionary and his first professors are not evangelistic in spirit then he will be chilled.

Q. Why do college students who teach three years in Robert college or Beirut college so rarely continue in mission work? A. It is hardly true that they do not stay on the foreign field. Yet there are no persons in this country more interested in Christian work than those who have spent years working in Beirut and Constantinople. These men are missionary and always have been and always will be, even though they are not in the employ of missionary societies.

WORK AMONG COLLEGE STUDENTS IN INDIA

MR. ROBERT P. WILDER, OF POONA, INDIA

In western India we have twenty-one professional colleges and schools. There are over 3,000 students in these schools and only thirty-five are Christians. There are in the high schools of western India 6,000 students, of whom eighty-five are Christians. How are these educated men to be reached? There is no country in this world in which the educated class wields a greater influence upon the masses than in India. Our missionary workers have not won the aristocracy of the land to their side. The educated men are as a rule high caste men. How can we reach the educated men of India? We can do something through our educational institutions. I am sure none of us would like to have our mission colleges closed. If they were closed where would the native Christians go for an education? But in addi-

tion to this college work we need supplemental work for students. We need men who will work in connection with the professors and for the students and try to win them for Christ. The over-burdened professors have little time for such work. They welcome such workers.

I have been, together with several other workers, located in Poona, where there are no missionary schools or colleges through which we can reach students. We hired a theater in the heart of the city and called the people together for evangelistic work. We gave addresses for five weeks. We had on an average 500 educated men present at each meeting. They were clerks in the government offices and students in the schools. At the close of the addresses we handed out cards and gave them an invitation to come to us. We did personal work among them. We organized a Bible class, in which we had forty or fifty students. In this class we have gone through Luke, John and the Epistles. We had public discussions in which men asked us questions. In a meeting of this kind one must look constantly to God. It is impossible to win these men by argument. I have presented to these men two horns of a dilemma and they have seized both. We held five days of prayer, asking God to work upon the educated men. For eighteen years there was no baptism of a Brahman. In the last year and a half three have been baptized.

One young man in western India, when he confessed he was a Christian, lost his position; he lost his property; his wife would no longer live with him and she had possession of his eight-year-old child. He has been trying to get his wife and child to come back to him. He said: "I must have love. I cannot look to my people." Then he pointed to a ravine where he met the Master each morning, and said: "His love satisfies. His love is so real that sometimes I have to sing for the joy of possessing it." Are such men worth saving?



Medical Missions

The Need and Importance of Medical Missionary Work

In China

In Burmah

In Africa

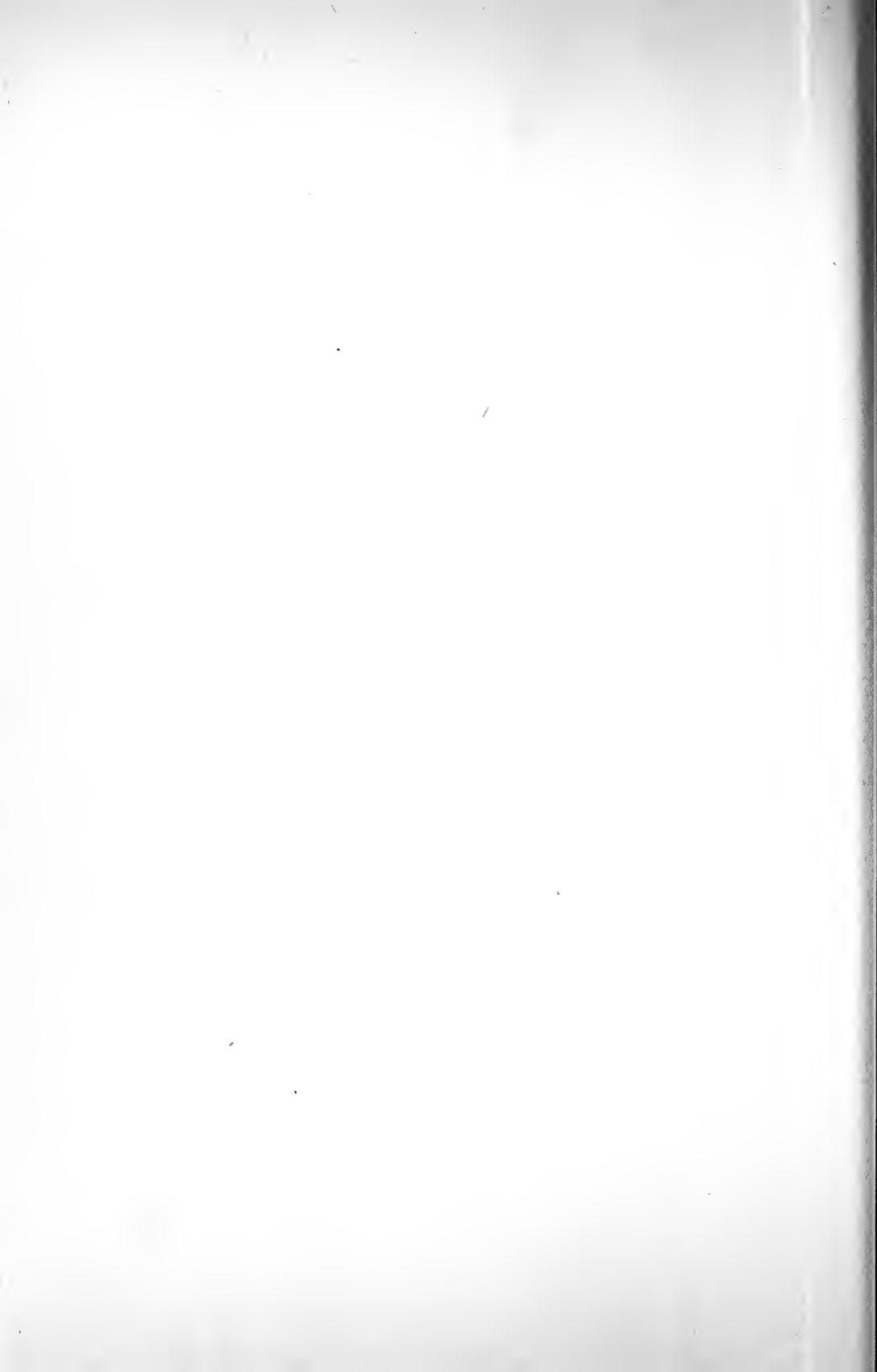
The Claims of Medical Missions

On College Men

On College Women

How to Awaken and Maintain an Interest in Medical Missions in Medical Colleges

The Scriptural Claims and Spiritual Ends of Medical Missions



THE NEED AND IMPORTANCE OF MEDICAL MISSIONARY WORK IN CHINA

WILLIAM MALCOLM, M. D., OF HONAN, CHINA

I. *The Need.* A slight idea of the need may be obtained if you can imagine our hospitals, our penitentiaries, our almshouses, insane asylums, institutions for the blind and deaf and dumb and, indeed, all of our charitable institutions, turned out upon us without doctors, without nurses and without any knowledge of modern science, modern surgery or modern medicine. Doctors, they have none worthy of the name. Quacks, they have thousands. They have medicines of the cheapest kind and treatment of the cheapest kind. The word "medicine man" is a synonym for all that is deceitful, for all that is unscrupulous, for playing upon the credulity of those credulous people, the Chinese.

The Chinese are in bondage to luck, superstition and charms. You see a man coming to the dispensary with a piece of red cloth tied on him, that indicates that underneath there is a carbuncle, or chronic disease, it may be. It is to keep away the evil spirits and is also supposed to have curative properties. I remember a case where a man was carried a great many miles on a bed to our dispensary, but as he arrived on an unlucky day the neighbors and street people would not allow him to enter and, notwithstanding that I tried to impress upon them the importance of the case, that the man was very ill and would probably die before to-morrow unless aid was given him, nothing was of any avail and the man had to be carried away to die. Nothing is allowed to override their superstitious ideas.

Acupuncture, or needling, is a very common form of treatment, doing in most cases a great deal more harm than good. I have seen patients come to the dispensary with their eyes absolutely ruined. I asked them the cause, and they told me that a native doctor, for a few strings of cash, said he could dispel the clouds and, by needling, he could restore the sight. He took a needle and stirred up the eye, with the result that the iris protruded beyond the cornea, and left the case absolutely without hope.

Let me cite one or two instances of native treatment. A man came to our dispensary who had been very ill for a long time with chronic dyspepsia. I tried to find out a little about his history and I found that he had been eating stone for nearly two years. I asked

him how much he had eaten. "About half a millstone," he said—about sixty pounds of stone. He was advised to eat it, so he ground it up in a mortar and used to eat half a cupful every morning, and he was none the better. I also found he had been advised by some person, a neighbor likely, to eat cinnamon bark as a sure cure, and he ate forty pounds of cinnamon bark. You can imagine the condition of that man's stomach. When he came to the dispensary I cut off all of this obnoxious treatment and gave him five or ten grains of sub-nitrate of bismuth three times a day and put him on a simple diet and his recovery was really marvelous. He thought that was the most wonderful medicine he had ever taken in his life. The only difficulty was the doses were not large enough; he could take all I gave him in one dose.

Another case was a man with granular ophthalmia (granular inflammation of the inside of the eyelids). I thought he had been tampered with, and I asked him what he had been advised. He said he had been advised by a native doctor to eat pigeon's dung, and he said he had been following that treatment for two months and was no better.

Another case was brought to the dispensary, a boy with an enlarged spleen. I told his father he was too far gone; he had come too late. He said: "I hadn't heard of you before." I said: "I am sorry, but you are too late, the boy will certainly die." He said to me, in the boy's hearing: "I am a poor man and if he isn't going to be of any use to me I will just have to starve him," and for aught I know he is starving to death.

I would like to speak of the opium cases. Opium smoking has a great hold on China, and there is need for opium refuges to help these people to break off this habit. Their wills are broken; they have no power of themselves. It takes a person they fear to help them to make a resolve, and give them medicine to break off. Another class of cases that comes out of the opium is the opium poison cases. These are people who take opium with suicidal intent—largely young married women who, after they learn what kind of husbands they have, and after their abuse by their husbands and his friends, are willing to jump down a well or take a dose of opium to be relieved. We are called to these cases and can do them much good, with proper emetics and antidotes. I think only one case since I went to China I have not been able to resuscitate, and that one was dead when I reached the place. They really thought I could resuscitate this case. I don't know how long she had been dead when I got there. I said: "Why, the patient is dead." "Well, can't you raise her to life?" I would like to tell you of that adventure of my going home on a bicycle through the crowds. They put ropes across the way to stop me so that they could

examine the bicycle. I had to sell the bicycle; I couldn't use it; the people were too curious.

I wish you could see the sight in the dispensary, in the chapel connected with the dispensary, where all the patients must pass through. It would do more to show you the great need than anything I could tell you. There is always a pastor or native helper to preach to them the gospel, or sell portions of scripture. There are growths and tumors that have been accumulating for years. There are the halt, the maimed and the blind and many impotent folk waiting like those at the Pool of Bethesda, in this case not for the troubling of the waters, but the opening of the dispensary door that they may come in and be treated. We have over a hundred cases a day to treat. I have treated over a hundred and thirty cases in one day and, giving only five minutes to each patient, we could scarcely get over them all before dark; and these must all be seen during the afternoon only, as all the forenoon is given to operating. It is found that perhaps six or eight of the new cases require operation. These must wait till the next forenoon; and, with only one to operate, these cases accumulate very rapidly. As I have said, if you were only to see the crowding at the dispensary door when it is about to be opened, it would do more to impress upon you the need than any length of address that I could give you.

II. *The Importance.* In the case of the man I spoke of eating the stone, what was the result? That man became very much better; he was almost ready to go home. He bought a New Testament and used to read it night and day. He became intensely interested in the gospel. In fact, he hadn't time enough to read during daylight and he often at night used to come in and sit beside my desk and talk to me and ask me questions, and many times he said he was very joyful. "Doctor," he said, "I am glad I ever was sick." "How is it you are glad you have been sick?" "Oh, if I had never been sick I never would have known this precious book; I never would have found out this precious gospel." He went home and his son reports that he talks to the customers in the store, and that he is apt to drive away the customers he is so persistent in his preaching of the gospel and so faithful! Since I left China I heard from one of our missionaries who tells me that this man has been received into our church and is one of the most faithful men at our station. I rejoice to think that he was brought in through the medical work. This medical work is of the utmost importance, because it is part of Christ's command: "Go preach—and heal."

Jesus Christ our Savior was the first great medical missionary. He went about from village to village, from town to town, preaching the gospel and healing the sick. In Matt. iv., 23-25, we see how He

gathered the people together, by healing all their diseases, until a great multitude followed Him from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond Jordan. And after He had thus prepared the great multitude to hear Him He preached that greatest of all sermons, "The Sermon on the Mount." In the eighth chapter again, as soon as the sermon is over, we see Him at once recommencing His miracles of healing.

Medical work in foreign lands has been rightly called "A helpful hand-maiden to the gospel." It is Christianity practically applied and it appeals to the Chinese in a way that nothing else can. The hospital brings the people from far and near, within range of the gospel. Here is a blind man who has come from his distant home, having heard of the foreign doctor's power to heal the sick, and give sight to the blind. He has brought his friends with him, and now his suffering has been relieved, his sight and maybe even his life, has been restored, and now both he and his friends, who are waiting on him in the wards, are in a most receptive mood to be taught. Confidence and trust in the doctor is an excellent preparation for the introduction of the gospel story, besides it gives ample opportunity for teaching and for following up the cases. It is useless for me to say to a patient, whose wound I may be dressing, "Do you believe in Jesus?" and, "If not, why not?" as we might do in this country. He would not know what I was talking about. He must be taught a few verses of Scripture, or a short prayer, the creed or a hymn; he must have our strange doctrine explained to him very carefully and simply, many times it may be, before he can get the idea that it is aught but an idle tale that we are telling. Ask him if he ever heard of Jesus: "No; who is Jesus?" "Jesus is the Savior of the world, the Son of God." "Oh, is that so, has God any more Sons?" This shows where we have to start to teach them. We must tell them a new name for God and then tell them the meaning of that name.

In the ordinary method of preaching to large crowds, going from village, and from fair to fair, probably not one of the whole crowd has any faith in the speaker to commence with, and the word goes in one ear and out the other, the same as the fabulous tales they are accustomed to hear from their own story-tellers. In the wards of the hospital it is quite different. No one is there except those who have a degree of faith in the foreigner to begin with. Again, the hospital gives an opportunity for teaching, which is of so much importance, and which cannot be done with any such degree of thoroughness while following the ordinary methods of touring.

There is nothing that appeals to the heart of the people so much as a successful operation. I remember the case of a father who brought

his thirteen-year-old son to the hospital for treatment. He said that the boy had suffered intensely and almost continuously since he was one year of age, but that the native doctors could do nothing for his mysterious disease. A diagnosis of "gravel" or "stone in the bladder" was made. The father and friends could not understand how it was possible for an actual stone to grow in the inside of his son, but at last consented to have him operated on. The operation was successful, and a stone weighing over five and a half ounces was removed. In a short time the lad was entirely well and the operation seemed nothing short of miraculous to them. When he and his father went back to their district to tell their people and friends of the wonderful cure and of the strange doctrine they had been taught the result was that the people of that place asked of us permission to erect a theater stand at our dispensary door and have a theatrical company serenade us for two or three days. Of course we would not allow such a thing, but instead, one of the pastors went down to that district and preached to them the gospel, where he was right hospitably received.

Another example of the wonderful power of the gospel and the great importance of the medical work is the case of an old man named "Chou," who had been a "*yamen* runner," or "constable," and thoroughly versed in all the sins and crimes of that office, i. e., he was an expert extortioner, liar, thief and vagabond, a gambler, drunkard and opium smoker. He became blind, however, and lost his office. He heard of the foreigners and, as a last hope, gave himself into the doctor's hands to have his eyes operated on, with the result that his sight was perfectly restored in both eyes so that he was able to read the Bible quite readily. He became a true believer and by God's grace and the aid of the doctor he successfully broke off his opium smoking and went about preaching the gospel faithfully in his old haunts of sin, where he had been so well known before. His wife has since become a Christian through his influence. His son is one of our best preaching helpers. Some of the grandsons are Christians, also several other members of the family. In such cases as these one cannot but see the importance of the medical work.

Let me say a word to any of the students here who intend to be medical missionaries. If you are going to be a medical missionary, be a good one—not to say that I am a good one; I am now going to take some post-graduate work. Take the very best course you can get within a reasonable time. To be sure, men and women too old to learn the language are not wanted on the field. I think there is no place where a doctor feels his incompetency so keenly as in the foreign mission field, where there are no nurses and no available doctors whom you can call in to assist you or of whom you may ask advice. The

surgeon must himself watch the pulse, the anaesthetic, the careless native assistants, while alone he performs the operation. Let no doctor go to the foreign field without a good hospital course, if it is at all possible to have it. After my experience in Honan I would not advise theological or medical students to take the double course for the foreign field. If you intend to be a pastor give all your time to that and do not take what is called "A course in medicine." That phrase is "a snare and a delusion." We want the best pastors and the best surgeons we can get. Let a pastor be as good a theologian as he may, his learning will at times be taxed to the utmost; and as soon as it is known that a man can heal disease he will be over-crowded with medical work and have but little time for anything else. Generally speaking, the pastor has to force his work, while the doctor has more than he can do forced upon him.

THE NEED AND IMPORTANCE OF MEDICAL MISSIONARY WORK IN BURMAH

MR. S. R. VINTON, OF BURMAH

I will not take time to express the regret I feel that Dr. Bunker, who has had such long experience, cannot speak to you as he expected. I want to bring the appeal as strongly as I can that the people in Burmah suffer as we do from disease and from accident, more from disease probably because of the ignorance of the people and the unhealthiness of the climate. We find as we go into the country that malaria is prevalent and owing to their ignorance of medicine and their ignorance of sanitary laws they are more liable to disease than we are here. Take the matter of food alone. The chief elements of diet are rice and decayed fish; hence skin diseases and cholera are sweeping away the natives by the thousand. In the case of accidents if bones are broken the natives, ignorant of setting bones, allow them to join in any way they happen to, and hence the deformities and the intense suffering of a large number of the people who have met with accidents.

The native doctors are the witch doctors or the devil doctors. They believe that evil spirits people the world and are the cause of all misfortune, sickness and disease. Hence when death comes it means that a spirit is angry and must be propitiated by sacrifices. Cholera is to be warded off, not by better sanitary conditions, but by an old kettle turned upside down in the middle of the path, covered with mud and feathers and things stuck in it to ward off the evil spirits. Those who treat the sick treat them without any knowledge of anatomy or therapeutics, and so when they do attempt any treatment

whatever in the place of sacrifices it is entirely on the shotgun principle—hit or miss.

I remember a man who was bitten by a viper. My father did everything that he was able to and it seemed as if he might possibly be able to save the man's life. What did the native want to do? He wanted the snake killed and then he cut off an inch and a half of the tail and chewed it down raw as a means of saving his life; and then, when his friends came, they tattooed little charms on the forehead, at the base of the neck, and along the arm on which the finger had been bitten. They stopped the treatment that my father was giving him and in a few hours later the man died. Some of the treatment was barbarous.

My mother wrote me not long ago of a case where she and my sister were called, my sister being a medical missionary. It was a case of a very severe abscess under the arm. The natives had taken an old rusty piece of iron and plunged it in and then they sent for the missionary, but it was too late; blood poisoning had set in and the person died. There are other treatments which are barbarous and painful and the only reference I can make to them is to ask you to read of them in Dr. Dowkontt's little book, "Murdered Millions."

Now, just a word to what has been done. Two agencies are at work—the missionaries and the English government. The government has its dispensaries in the large centers only. Especially noteworthy is the Dufferin Hospital for Women, where they have a special course of training for native nurses. That work is doing a great deal for the people. Then there are the medical missionaries. Their numbers are small. All government aid is to be found in the centers. The government physicians are not all actuated by a true love for the people, and hence the people are oftentimes repelled from coming to the government hospitals, and so while the number of these government dispensaries alone is inadequate, this other factor that the natives are not received because of the love manifested for them increases the inadequacy of that agency. The medical missionaries are few. Their work is wonderfully successful wherever they are able to work and the record of that work will show the wonderful blessing of God upon it, for they have been able to reach the natives. The Christlike love of the medical missionary in caring for the physical needs of the people has won them oftentimes. May God speedily bring the time when the physical needs of the people of Burmah will have better attention paid to them.

THE NEED AND IMPORTANCE OF MEDICAL MISSIONARY
WORK IN AFRICA

REV. H. D. CAMPBELL, OF LOWER CONGO, AFRICA

Dear Friends: I do not wish to pose before you this afternoon as a thoroughly qualified medical missionary, but the love of Christ constrained me to do this work. I did not know the importance of the work before I went to the field, but I was only there a very few days when I saw the greatest need and its utmost importance. I feel that it would be impossible for me to exaggerate the need of the medical missionary work in Africa, the land where the people are so ignorant of even the simplest remedies, and know nothing of the first principles of surgery. The need is proportionately greater there than in any other land.

The people do not care so much about what we say, but they do care decidedly about what we do; and when they see the application of Christianity in relieving their distresses then they are ready to hear of Christ; and the missionary by his brain and by his helping hand becomes the vehicle for the gospel message. The introduction of the Savior of both soul and body should be of paramount interest and all else but a means. I do want to testify for the Congo that there is not a more direct or a more blessed way of getting the gospel into new regions than by the medical missionary. The people will give him attention where they will not give another missionary attention, and they will come crowding around, as they have been around me, bringing their sick, expecting them to be healed. The very name they have given us means "Doctor of God." Every missionary should know how to help in illness and accident. Friends, I want to repeat that. Every missionary, especially in Africa, whether he be man or whether she be a woman, should know how to help, not only for the sake of the people, but for the sake of his own fellow-workers.

I want to emphasize the importance of thoroughly qualified and efficient physicians. I would say that a thoroughly qualified man, one who has had a proper training, should be at every mission station in the Congo. The stations are situated from 20 to 100 and even 200 miles apart. You will see that a physician could not be called from one station to another to help in case of illness. I have known of men to be taken down with a fever at night and before daybreak they were buried—had to be. Two that I know of in our own society were taken ill about dark and died and had to be buried before the next morning. As there are no roads and no vehicles of any description it is of the utmost importance that every mission station should have a medical missionary. I suppose some of you will be startled when I tell you

that in all Congo land, with a population estimated at from forty to fifty millions, there are but two hospitals, and in all that land there are not more than ten qualified physicians, whether they be of the government or medical missionaries. Of necessity this work is thrust upon some missionaries. They must help. Ignorance of health laws is characteristic and the death rate is appalling. Now we have pulmonary diseases there which are perhaps the most frequent causes of death, often induced by sitting down in the damp, chilly night air to cool off, after a vigorous dance. Malaria affects the natives as well as the European and is responsible for many of their early deaths. There are many ulcer cases. The teeth of the natives are good, but the teeth of the Europeans are decidedly bad. Take a course in dentistry, or at least know how to pull teeth, for missionaries have to come home sometimes, spending hundreds of dollars, to have their teeth attended to. Broken limbs are plentiful, caused principally from falling from slimy palm trees during the rainy season. Women go off, accompanied only by a female friend, to some secluded place outside the town to give birth to their children.

The fetich priest has some medical knowledge which he invariably uses in connection with sorcery. I have seen them bleeding a sick native with fifteen or twenty cups. A poor woman whom I knew of at one time was being treated by the fetich priest, who was sucking the blood from her with his mouth and she dying all the time, while he was pretending to help her. I knew of one case that they treated successfully. A chief with a bad dysentery, who had been treated vainly by several fetich priests; at length another priest was called in and he dug an oval-shaped hole in the ground and plastered the sides of it, put cold, spring water in and sat the naked chief, almost expiring, down in the hole, and the man recovered and is living to-day. He had been sick two weeks before that.

I went into a town one day where the son of the chief had just fallen into a faint, caused by heart trouble. His friends had rushed and picked him up and thrown cold water over him and sat him bolt upright. He would have died, I dare say, in several minutes if I had not come along at that time. I said: "Give me this patient! I will help him." I took him home, laid him on his back, with a pillow between his shoulders, and gave him some quinine; but the buzzing of the quinine told him he was dying; my thermometer told me that he was all right; his fever had gone; there was no trace of it. He wanted to go home and I said: "You stay here! If you go home and die your people will blame me for killing you. You stay here and get well," and he recovered.

The plan of work most successful we have found is to exact of all

who are able to pay a fee. Many do not esteem that which cost them nothing and, moreover, despise the missionary as a fool for giving to those who can afford to buy. In addition to the fee they must attend early morning service in the chapel. After they have heard God's Word they are attended to in turn, those having ulcers going outside the grounds and cleansing, as far as possible, with water before getting attention. We do for them what they cannot do for themselves; we do for them nothing which they can attend to. Many who would not trouble to step over our doorsill to hear the gospel will, when ill, make great efforts to come or be brought by friends to get the treatment which follows. Patients who can stop with friends in near-by towns must do so, but a hospital is necessary for many cases. Some need watching. At a critical stage a woman left her bed by the fire and went out to lay upon a mat in the open; the result—a funeral. Some who should show signs of improvement but do not are found secreting the medicine and turning it over to a fetich priest. It has been found not advisable to sell medicine to be taken away; it should be administered by the trustworthy only.

The time to get training is before you go to the field. A great many missionaries have had to get their training on the field or after they come back, but other claims are so pressing on the field that they cannot get a proper training. The time for the young man and young woman to get a medical training is before they go, and thus avoid having to dig out lots of things for themselves which have all been dug out before. Train for the field to which you intend to go. Be definite. Of course all that is acquired here theoretically must be supplemented by practice abroad.

Adaptability is especially desirable. Professional pride or preconceived ideas should not hinder one from cutting away a cancerous growth with an old razor, as we have had to do, when no better instrument is obtainable. Although professionally fitted to give advice, one should not be above taking it as a young missionary, especially from those who have had years of practical experience—as so many methods of treatment must be adapted to suit changed conditions and climate.

The climate of the Congo is a fatal climate to many. Congo is said to be the white man's graveyard. I thank God that I lived there five years and got home alive. But some missionaries are living who have a record of fifteen years and with proper care and nourishment may live longer than that.

Remember that your influence for Christ there, should He permit you to go, would be a hundredfold greater than here. I would rather be a missionary in the Congo than in Cleveland, because I am needed there. Be a practical Christian and join the great minority.

THE CLAIMS OF MEDICAL MISSIONS ON COLLEGE MEN

GEORGE D. DOWKONTT, M. D.

Mr. Chairman and Friends: I might appeal to the natural sympathy, heroism, ambition and daring, to be found to a greater or lesser extent in every man, and it would perhaps be comparatively easy to arouse the merely philanthropic spirit in you, which the awful needs of the suffering millions in heathen lands is well calculated to inspire and stimulate. But to present to you, as Christian men, inducements of this sort would be lowering the standard which every truly Christian man who desires to serve his Lord by serving his fellow-man has set up.

Some ten years since, at Northfield, I ventured to suggest as a motto for this Student Missionary Movement the words, "Saved to Serve," which motto I would emphasize to-day as expressive of the true missionary spirit, which still characterizes this Movement. "Let my people go, that they may serve Me" was the command of Jehovah to Pharaoh by Moses. The man who, being saved from a wreck, runs away to enjoy his salvation, leaving his fellows to perish whom he in turn might save, is scarcely worth a better fate than to be thrown back into the sea from whence he has been rescued.

Some day the great difficulty will be, when we see things as they really are, in the white light of eternity, not how to obtain forgiveness from God or of our fellow-man, but to forgive ourselves for our miserable cowardice and selfish meanness in neglecting our duty to God and our fellow-man in the present, here and now. The truly Christian man must act from the highest and purest of motives free from self-interest if he would obey and follow the man Christ Jesus and obtain success in the highest and best sense as a missionary.

In considering the special claims this cause has upon college men I would say that the most cogent argument, outside of direct scriptural claims, is the terrible suffering and crying need for Christian physicians in heathen lands in contrast to the almost surplusage of doctors in this land. What are the facts? In the United States we average one doctor to every five hundred of the population. Four thousand to each of our seventy millions. In heathen lands there are laboring to-day among one thousand millions or more only five hundred men and women legally qualified as medical missionaries. And these represent every Protestant missionary Board and society in existence. Here a young Christian physician starting into practice has to wait days, weeks and even months for patients to come to him, while in these neglected lands thousands are waiting for him to come to them, as they patiently look up to heaven and cry in their misery: "Come over and help us."

It would be totally unworthy the cause of Christian missions to urge you to go to their aid in order to "see the world," gain knowledge and experience by practicing upon the heathen, or obtain fame and following thereby. What may be urged upon your earnest attention as thoughtful, educated, consecrated Christian men is that you may illustrate the gospel to these people and, by skillful, sympathetic acts, lessen the vast sum of human suffering and misery as it has been depicted to you here to-day.

The features of the need, the urgency of the call, the command and example of Christ, these are the most potent of all claims that can be advanced as arguments for you to prayerfully consider.

I am here reminded of the fact that there is a danger in regard to medical work which does not apply to other branches of mission effort. It is this: Men and women may have their hearts touched by sympathy for the suffering body to the overlooking or undervaluing of the perishing soul. A case in point is the Dufferin Medical Association in India. A lady medical missionary, Miss Beilby, successfully treated a native princess in that land. The princess had her sympathies aroused in behalf of her suffering sisters in India and she adorned her beloved physician with a magnificent locket and chain, the locket containing a letter to Queen Victoria. Miss Beilby, arriving in England, presented the letter to the Empress Queen, who in turn telegraphed Lady Dufferin, wife of the Viceroy of India, to know if those things were so and what could be done. The Dufferin movement was started and thousands of dollars were given by Christian people to aid it. Hospitals and dispensaries were built and opened, but only then was it discovered that, when accepting money from native princes and others, Lady Dufferin had agreed that the patients should not be approached upon the subject of religion. So it came to pass that earnest Christian women doctors had to withdraw from a work in which their hands and heads might be engaged, but their hearts and lips must be sealed. Body and soul—soul and body—the whole being Christ sought to save; so must we who follow Him.

We speak of "the key to the situation": The key by which we can alone find entrance to many of these lands and peoples is medical skill. This key is in the hands of the Christian Church; let her hold it fast and use it well. Further, I am aware that men are often incited to heroism without any direct command of Scripture, and that the doing of "a kindly deed" is oft its best reward. A house is on fire; the flames crackle and roar around a helpless mother and her babe. Instantly all of our powers as men—mere human beings—are aroused to earnest action. We need no direct scriptural warrant or other argument to urge us forward. No incentives are necessary; nor is there

time to question the motives which impel us to action. We see two things—the danger; the need for help. These are our “call”—we obey. We save life—that is our reward. If after saving life, however, we can and do lead the saved to Christ Jesus for eternal salvation, then His joy, their joy, and ours also is complete. There is much truth in the statement that “Doing good is its own reward.” Equally is it true that doing the helpless good brings the highest reward. No man ever performed a truly heroic act without being fully compensated in his own heart by the knowledge of a deed of kindness done. Decorations may adorn his manly breast, but these are mere trinkets to the true hero.

I cannot refrain from expressing one thought which has impressed me particularly at this conference, viz.: That a large proportion of the delegates here assembled have one most important question pressing heavily upon their hearts. Many of them have come to this conference to have that question answered and their one problem solved. It is, that, like Saul of Tarsus, they desire and pray, “Lord, what wilt Thou have me to do?” To such I would say: Go on asking until the answer comes and, “Whatsoever He saith unto you, do it.” The private soldier may not speak to his general, but to his sergeant; yet all may come to the King of Kings and Captain of their salvation, and obtain His direct commands, for He giveth “to every man his work.” Let me express my sympathy with young men in that condition of mind, for I fully recognize the fact that the more they see and hear of the different fields, of the needs of the peoples, of the varied agencies employed, the more are they likely to be bewildered; but, be assured that sooner or later He will make known His will to every earnest man who desires, above all else, to know and to do it. God has a place, a plan, a work, a reward for every true servant of His who yields himself to Him in body, soul and spirit. Be it your one business to discover His mind concerning you.

Let me now call your attention to the greater claims—or grounds for them—which medical missions have upon college men. First, you have had more done for you and given to you than others; second, you can do better and give more than others.

The time has long since passed when it dare be said, “Anything, or any man, will do for a missionary.” Never was there a greater falsehood uttered and nothing has so “nailed the lie” as this very missionary movement among the college students of the world.

The simple fact is, the cause is so great and the need so vast and varied that only the best men should go. Some of our medical missionaries have done their chief work as translators and teachers. Dr. Osgood translated the whole of Gray’s “Anatomy” into Chinese, and Dr. Samuel Green, of Ceylon, translated several medical works into a

language spoken by millions in India, and trained and taught a hundred or more men who, like himself, "healed the sick and preached the gospel."

It is true that God has called men like William Carey, from the shoemaker's bench, and trained them Himself for His service in His own peculiar college of struggle and school of adversity. He may have to say, however, to many a man of learning some day: "I called, but ye refused." The Son of God audibly called the rich young ruler with whom He stood face to face to follow Him and have "treasures in heaven." But we read, "He went away sorrowing." Yes, and he left a fellow young man with sorrow in His heart as He looked longingly after the one who had turned "a deaf ear" to His impassioned appeal.

Look at the one God seems to have "called" to take the place of Judas the traitor. There he stands, the Christian hero, Paul, the college student and pupil of the famous Gamaliel. Look at that marvelous man! You may indeed look and wonder at his every turn and experience. Oh, Christian men, college men, if you want an ideal "college man" as an example, not before his Divine Master, but a man like unto ourselves, in his simple humanity, following after Him, then study Paul's wonderful life and teachings, from the first step in his career to the end of it. From the time when God showed him "what great things he must suffer" so that, like his Divine Master, he suffered by anticipation as well as in the awful realization to his death. Where in any history can be found such a record of devotion through terrible suffering to the death? God knew His man—He knows us all—and He knew that to set before that great soul dangers, hardships and sufferings was to captivate it to His glorious cause. There are men among you here to-day, I firmly believe, who could be taken for Christ and His cause in no readier way than to tell of danger and difficulty as well as need. You are not asking, Where can I get the easiest position in life? Where escape the most danger? Where live in the greatest comfort? Where obtain the largest salary? No! Such questions no true missionary ever asks any more than does the true soldier or sailor who serves for his country's good. For the true soldier or sailor to be assigned to a post of danger is to be given the post of honor. Koehler, the brave sailor shattered by the recent awful explosion on the *Maine*, who this week died in a hospital, was the man of whom his captain, the brave Sigsbee, said: "Whenever there was a difficult or dangerous duty to be done we knew our man; it was brave Koehler," and the man was thus honored as he could not be in any other way.

One of the grandest statements we have heard in this convention was made by Mr. Thornton, of England, who told us that the number of Student Missionary Volunteers who were studying medicine in

Great Britain was in excess of those studying theology. And how has this come about? Largely perhaps from the example of such men as Harold Schofield, who took every prize within his possible reach. During his course he obtained nearly \$6,000 in cash prizes in England in addition to many others in kind. There was before him at home the grandest career possible to man, but he turned his back upon fame and fortune, ease and luxury and went to inland China to minister there. May many such men follow his example, even as he followed Christ.

THE CLAIMS OF MEDICAL MISSIONS ON COLLEGE WOMEN

MISS GRACE M. KIMBALL, M. D., FORMERLY OF TURKEY

In the first place, we who have had to deal with college women, or are college women, know very well, as do college men, that one of the hardest things that comes to a young man or young woman in his or her life is to decide what to do. That is true in ninety-nine out of one hundred cases. They are earnest, they are ardent; they want to be useful, but what shall they do? The world seems singularly full of workers, and there seems to be singularly little to do that they can at the first get hold of. I believe that this is providential; I believe that it is right that it is so; so that those who struggle shall attain. Now, there is one opportunity that does not present these obstacles, and it is an opportunity, not so much a claim, let me say, as a glorious opportunity, where there are none of these obstacles, where the field is not already filled, where it is not hard to get in, not hard to find work to do, and that field and that opportunity is medical missions.

Now as to the opportunity in this field. I suppose that if we were to say that if ninety-five per cent of all the college graduates and graduates of medical schools were to go to the foreign field the proportion of those going to those remaining would be about equivalent to the proportion of opportunity for medical men and women at home and the opportunity of medical men and women abroad. Ninety-five per cent of the opportunity for medical men and women is abroad. Five per cent is at home. Take out of Cleveland, with its 400,000 inhabitants, every doctor but one or two and you have a very good picture of the opportunity of the medical missionary. But add to that the fact that you are dealing not with populations who know the rules of hygiene and laws of health. Imagine the population as densely ignorant as the people of whom we have heard this afternoon, and then think of the opportunity there is for the medical missionary in these foreign fields.

Now, as we look forward to our life work, I would like to speak very definitely to the young women who are in college and in medical

colleges. As has been said, we do feel that these meetings to which we have come are speaking loudly and deeply to the hearts of all those who are young and about to decide their future. It is a crucial time to you who have not decided. There are calls put forth to the evangelistic work, calls in the educational field, calls in the medical field. This plea for the medical field is one that I make with my whole heart and with no reserve, seeing as few obstacles to it as any field that I know of in the world, and I know whereof I speak, because I have spent years abroad as a medical missionary. I know its difficulties and I know also, thank God, its joys. Now you have in your hearts this constant debate as to what you are going to do. Your being here is a testimonial that you are earnest, that you are Christians, and that you are bound to do something in the world. You are here in this medical meeting because you have leanings toward medical work. Now I am going to say to you what probably you have heard a great many times, and I say it clearly and calmly, with the knowledge of all its difficulties, with the knowledge of all its dangers, with the knowledge of all its disappointments, with a knowledge of it all around, I say that the life of a medical missionary is a life that angels might envy, and I flatter myself a very unpoetic and very cold and practical woman. I have seen some rough times; I have seen pestilence; I have seen famine; I have seen war, and, in the face of it all, I say it is a work that angels might envy, and I believe they do envy us. It is a work to which you can go forward every morning feeling your great deficiencies, but feeling at the same time that you are doing a work that you can go out to without any questioning, without any solicitation, without any misgivings. You know that it is the work that Christ Jesus did upon earth; you know it is the work He would have us do now. You go out feeling your own deficiencies to cope with what you may meet before night comes; wishing so deeply and ardently that you knew more, that you had more skill, that you were omniscient and all-powerful, that you had something of that Divine touch of healing that our Lord had, that you could by some power, so much more subtle and so much more powerful than the drugs and the crude instruments, battle with the disease and the suffering that is coming to you; but all the same you go about it in a very heroic frame of mind, knowing down deep in your hearts that Christ has sent you out to that work and that it is a work that He loved to do.

If you have arrived at that stage, wherever you are in your college course, that you think you would like to study medicine let me say to you one thing: No man or woman should ever enter a medical college without having for his or her primary, fundamental reason a desire to unselfishly and with self-sacrifice do good. That will lead

you into these fields of which we have heard, and you will find, instead of the more or less demoralizing struggle which our doctors have here in America to get a living, where we are overstocked with doctors, where every one is struggling for patients, your patients will be hunting for you by scores and hundreds and thousands. No missionary can ever travel, be he doctor or be he preacher, without being followed by hundreds of people who believe that he can help them. You encamp at night after a hard caravan journey through the day, and immediately there gathers about your tents those who say: "Is there a doctor here? You are foreigners, you must have a doctor. This one is sick and that one is dying. There is one sorely beset with some pain and distress." And so they come to us. The field is ripe for the harvest.

Now one word more in regard to the preparation for this work, for a woman doctor is just as good as a man doctor in the foreign field. The sex line is not drawn, and a woman can do virtually all that a man can do, and she can do in almost all countries a peculiar work that no man can do, because of the separation of the women. I have been the only missionary doctor in my own station in Turkey for long periods of time, and I had to give up my resolution not to treat men, for I found that I simply had to treat men. They would come to me and say: "I am your brother and I have this and that claim upon you;" "My girl is in your school," or whatever was the claim. The claim that was in my mind was, You are my brother and the pain hurts you just as much as it does a woman, so I went to the men and practiced among the men, and I say to you that men are very nice patients. It is best not to draw too fast lines as to whom you will treat and not treat. Treat any one you can treat. Show your love for them by healing their diseases. Another thing I would say is that because you are a woman don't think that an inferior outfit, an inferior preparation will do you. Don't think that you are simply going out to treat a certain line of diseases. Don't think that for a moment. Make your preparation just as broad and just as scientific as a man does, and don't disgrace us women by thinking that anything is good enough for a woman. We never can get where some of us think we may get eventually—that is to say, shoulder to shoulder with men in the opportunities and responsibilities of life, until we are prepared for it. Don't go out too soon. Don't hurry out. The heathen world has been going on for several years before you and, although we regret it, it can go on one or two years longer. Let it go on, and go, when you go, thoroughly prepared. Learn to do all you can and get your preparation solid and firm under your feet before you go and then when you go take everything that comes.

Let none of you go out to treat everybody that comes without compensation. This leads me to another point, and that is that any medical man or woman who is actuated by the love of God and not the love of gain can go out, if failing to be sent by a Board, and earn a living and do an immense amount of good to those people as a missionary. There is no country where a medical missionary cannot earn his or her bread and butter. They can earn money enough out of very small fees. We used to charge five and ten cents in Turkey for consultation and medicine, and out of that we did hundreds of dollars worth of free dispensary work. Don't give away your services if they are able to pay, for what they get for nothing, be it Bible or be it medicine, whatever it be, is worth little to them. If they pay for a bottle of medicine they are very likely to take it; if they do not they are very likely to throw it away.

If you are looking for a vocation, if you are looking for a work to do, think of this work and let the love of Christ constrain you to go and give that love to other people and I assure you that you will have the promise fulfilled to you that he who giveth up houses and lands and home and friends for the gospel's sake receive an hundred-fold, pressed down and running over. I would to God that there were in this room a great many young women as well as young men who will say this afternoon: "I will do it."

HOW TO AWAKEN AND MAINTAIN AN INTEREST IN MEDICAL MISSIONS IN OUR MEDICAL COLLEGES

W. HARLEY SMITH, M. D., OF THE CANADIAN COLLEGES' MISSION

In discussing this subject that has been assigned me I intend to proceed in this order:

- I. How to awaken an interest in missions in colleges.
- II. How to maintain this interest.
- III. What facts and circumstances are peculiar to medical missions in medical colleges?

I adopt this plan because I consider that the methods of initiating and carrying on foreign missionary interest in colleges in general apply in almost every detail to medical colleges in particular. Medical students are men made of the same stuff as are the students in other professional colleges and in our arts faculties, no better, no worse, as easily approachable, as susceptible to good influences. The chief differences appertain to their peculiar studies, especially the large volume of their clinical work, and to the fact that they are nearer the point at which they begin their life work than are the arts students.

First—How are we to awaken an interest in missions in a college not yet aroused? I lay down here the basal principle that prior to any attempt to awaken such a specific interest we must have the students organized in some sort of Christian association, laying its roots deep in Jesus Christ Himself, searching the Scriptures daily to know His will in full, not in part only, endeavoring to build up its members into a complete likeness to its great Head. To attempt to kindle the missionary interest apart from this broad, sound basis is to begin at the wrong end. When students are banded together for growth in grace and in likeness to Jesus Christ they will inevitably, if they yield to the Divine guiding, bring forth all the fruits of that growth, among which the missionary interest will have its true place.

The need of some organization is at the present time beyond dispute. No work of this magnitude and importance can grow without such an aid. To enforce this statement I need only remind you of the great falling away that occurred among the students of this continent after the memorable tour of Wilder and Forman through our colleges in 1886-87, before the organization of the Student Volunteer Movement on its existing basis. The other helps in awakening the missionary interest, traveling secretaries, missionary libraries, etc., we shall consider more fully when discussing the second division of our subject.

Second—How are we to *maintain* the interest in missions in our colleges?

This maintenance, of course, is inseparable from increase, deepening or intensifying of the missionary interest. In this department of missions, as in other aspects of the Christian life, there can be no maintenance apart from growth. How few of our colleges are realizing the vastness of the missionary work God will permit them to accomplish if they will only work heartily as unto the Lord! Lukewarmness in missions is far too prevalent in all our colleges. How can we arouse in them a truly Christ-like zeal and passion to win the world for Him who gave His life for us?

1. We must have daily, prayerful, study of the Holy Bible, under the guidance of the Holy Spirit, that we may in that book of God's will find out what is His whole will for our lives, present and future. I consider this an essential condition of the maintenance of missionary interest. Give me the college where Bible study is a marked feature and you give me the college where interest in missions is growing continually and practical results are being accomplished.

2. Following on the study of the Word there must be a diligent study of the best missionary literature. This involves the maintenance in the college of an interesting, complete, up-to-date missionary library, renewed from time to time with the very best works that are

being published. This library should be readily accessible and placed under the management of genuine, broad minded students. Too often these missionary libraries are not used to their full extent by the Christian students. To overcome this difficulty the mission band or missionary committee (who should be thoroughly acquainted with the contents of the library) ought to bring before their fellow-students in a skillful manner in their daily contact with them the opportunity for adding to their knowledge that exists ready to hand. A man who is full of the subject (without making himself objectionable by unwise speaking) can easily enthuse many of his fellows and get them to be not only willing but anxious to read along the same lines as himself.

3. Closely linked with this method is the adoption of the Student Volunteer Movement mission studies, the value of which is apparent without argument.

4. While the zealous activity of the local leaders may accomplish much in keeping up the missionary interest, it is proved by experience that the presence at regular periods of traveling secretaries or other representatives of the Student Volunteer and other Movements can aid marvelously in developing and multiplying the interest. These visits should be made at least once a year, being anticipated, accompanied and followed by the earnest, systematic prayers and efforts of all the Christian men in the institution. Constant and diligent supervision of the work in all our colleges is of prime importance.

5. Very helpful it is when the students of a particular college take a specific interest in some special missionary. The students in our three medical colleges in Toronto are much stimulated by the responsibility resting upon them of supporting Dr. R. A. Hardie, the representative in Korea of the Canadian Colleges' Mission. Dr. Hardie himself, speaking on this subject, says: "To make the matter personal, to place them [the students] in a position where they will think of and work and pray for *our own* mission and *our* missionaries, is infinitely more effective in arousing interest than anything less definite could be." And Dr. J. T. Gracey refers to the fact that in 1897 the colleges and seminaries connected with the Student Volunteer Movement gave forty thousand dollars for foreign missions, this money coming almost entirely from between eighty and ninety institutions, which were, in whole or in part, sustaining representatives of their own on some foreign mission field. Moreover, the influence of this overflowed to a number of individual churches, which, inspired by this example, concluded that they, too, could advance their contributions to a figure which would enable them to support a missionary of their own. There is the additional fact that during the last year or two numbers of young people's societies have had their inter-

ests abundantly deepened by undertaking the partial or entire support of an individual missionary.

6. Weekly or monthly systematic giving is a great aid in keeping up the interest. It is to be preferred in almost every case to a yearly contribution. This plan can be successfully adopted and carried out in our colleges. It is essential to have careful, faithful collectors who will use their opportunities, when meeting the students, not only to receive their financial help, but also to turn the conversation to missionary subjects. This plan keeps the attention fastened on the mission from week to week, whereas by the yearly method it is only directed in that channel at great intervals. We have this plan followed carefully in almost all the sixty-five institutions in our Canadian Colleges' Mission. We have special blanks, etc., for the purpose, which I have not time to describe.

7. Another help which we have put to the test with success is that of sending our students out during vacation and on their way back to college to speak about our mission work in schools and churches. A man who tries to stimulate the zeal of others will find his own interest greatly enhanced and will take a greater pleasure in helping the work when he returns to his college duties.

8. Too often our volunteers neglect the opportunities they have in college of influencing their fellows, waiting for their departure to their foreign field to exhibit with intensity the thought and desire that is filling their souls. A missionary in intention should *at once* become a missionary in action. No man can appeal to his fellows with the force and power possessed by him whose life is entirely given to God to be used wherever He wills.

9. A monthly periodical with bright, interesting facts about the particular mission in which the college takes a part can be a great aid. It should contain at fixed periods, in every issue if possible, a letter from the college's missionary giving an account of his life and daily work in his own field.

10. Every leader in the missionary department should consider it an important part of his duty to have in training a man to take his place. Only thus can there be a proper growth of the interest. How often have we been forced to contemplate a falling away owing to the lack of a properly trained leader to follow in the steps of one who wielded a great influence over his year. Of course we recognize the fact that this mission work is God's work, and in a certain sense is not dependent on the power or weakness of the men who are guiding it. But God employs human instruments, and He wills that we should use every effort to supply the very finest instruments available.

11. We must not forget the value of the regular missionary meet-

ing, well planned, well conducted and followed up by personal work on missionary lines.

12. Nor must we forget the help to be derived from the presence of men who have themselves been in the foreign field. Especially desirable is the presence of the man who is supported by the college. During his months of furlough (while we must have regard for the recuperation, physical and mental, which is the true object of his return) he should come and go among the students, in personal contact with them as much as possible, seeking to inspire them with the same holy impulses as have filled his own soul.

Third—And now, what facts and circumstances are peculiar to medical missions in medical colleges? The plans for awakening and maintaining the missionary interest already suggested apply fully to medical colleges. While all diligent, true students are busy men, medical students have perhaps less time and opportunity than other students for recreation and for social, literary and religious gatherings. When not in attendance at lectures on theory, there are the hours to be spent in dissecting room, laboratory and at the bedside. How much greater the need, then, that time be snatched for the cultivation of the soul! As some one has said: "A busy man never lacks time for anything that he seriously wishes to do, and if he does not so wish he never can find time." Moreover, the medical student is more apt to concentrate his energies exclusively on his medical work because he is on the threshold of his life work. Shall we not, then, make the more desperate and more prayerful effort to instill into his being this most necessary element of love for all his fellow-men, that he may begin that life work with the broadest, most liberal, most Christlike motives in his heart!

I need not refer to the special way in which medical mission work must appeal to those who are studying the human body. Here we may, by chart or map or other means, show the crying need of men and women to relieve suffering of fellow-creatures in the dark places of the earth; the awful inequality of demand and of supply; the crowding and pushing of medical men on this Western continent; the dying in awful agony of thousands without the least expectation of human relief or sympathy in those great countries where a medical man's life will count for infinitely more, both in time and eternity, than it will ever count for in these countries so abundantly blessed of God with all the privileges of the gospel and its civilization.

THE SCRIPTURAL CLAIMS AND SPIRITUAL ENDS OF MEDICAL MISSIONS

WALTER R. LAMBUTH, M. D.

THE SCRIPTURAL CLAIMS OF MEDICAL MISSIONS

1. The Scriptural claims of medical missions are based upon a principle which inheres in the very nature of the redemptive scheme. The gospel, which is the power of God unto salvation to every one that believeth, has a mission to the whole man and not to a part of him. There must be a healthy body for the abiding place of a clean heart and of a sound mind if men would give the largest and highest expression of the presence and power of the Spirit of God which is in them. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" The gospel has a mission to the body as well as to the spirit of man, for Christ has redeemed both. "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." I take high ground, then, not only for the body as a matchless instrument for both the possession and expression of the Divine Spirit, but for the physician as well, who is called to minister to the body.

2. The example of the Great Physician. The Lord Jesus sounded the keynote of His mission to men when on His return to Nazareth He read in the synagogue, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Matthew, with marvelous insight into the three great departments of Christian service, along which lines the gospel was to be propagated, summarizes in these words: "And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people." Not only were these three ministries gathered up in the life and work of the first and greatest Missionary, but the three were not unfrequently focused upon the same object. The Divine influence traveled along the three great avenues of man's nature in order to reach the citadel of his soul.

3. The command of the King. Three times the word of command was given to minister to the bodies of men. When the twelve went out to the lost sheep of the house of Israel it was with the words: "As ye go, preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers." When the seventy in a wider circle were sent two by two into every city and place He repeated the words:

“Heal the sick that are therein and say unto them the kingdom of God is come nigh unto you.” When the great and final commission was given to the apostles, their message was to be accompanied and re-enforced by signs: “They shall lay hands on the sick and they shall recover.” Our conclusion is inevitable that the work of medical missions is the development of gospel principles and methods and is a divinely constituted agency for evangelizing the world. The special provision of miraculous power for the apostolic age has been succeeded by skilled achievement scarcely less wonderful, and is the outgrowth of the intellectual life and force of Christian nations, enriched and re-enforced by the thought of God. The highest achievements of modern surgery, which are scarcely less miraculous than the works of healing of the apostolic age, may be justly claimed for Christ and the extension of His kingdom, for they are the products of Christianity—never being found among heathen nations.

THE SPIRITUAL END OF MEDICAL MISSIONS

1. The spiritual aim and end of medical missions is to save souls. No man or woman should think of offering for medical missionary work whose supreme desire is other than that of going out to “seek and to save that which is lost.”

We quote from a high authority on this subject. Dr. John Lowe, for years secretary of the Edinburgh Medical Missionary Society, wrote the following as his deliberate conviction: “The conviction *par excellence* of a medical missionary is that of the evangelist. He claims to be as truly a missionary, in the ecclesiastical sense of the word, as his ministerial brother; both have been educated and trained for the same great work, and both are equally unworthy of the name they bear if they fail to make evangelistic work the grand aim and object of their presence in the mission field.”

We would insist upon honest work, the best work of which the best qualified man is capable. He should be a master of the highest technique of the schools; but the skilled hand and experienced eye should be dominated first, last and always by the Spirit of Christ. It is by the constraint of this Spirit that he has been impelled to qualify for and engage in the work. His high purpose has been the establishment of the Kingdom of God in the hearts of men. His ministry to the body, which aims at soundness of physical life, is but the initial step to that larger and widening ministry which reaches up toward that gift of spiritual life in which he may reverently use the words of his Master: “I am come that they might have life, and that they might have it more abundantly.” So important is this phase of the work that I quote Dr. Lowe once more: “We emphasize this view

of the medical missionary's sphere and function; first and foremost must be his missionary qualifications, and from the missionary standpoint the success of his work must be estimated. This is no theoretical view of the medical missionary's position. No true missionary would be satisfied with any other, and no missionary society would be justified in sending forth to engage in this ministry a missionary physician whose estimate of his work is lower."

2. Another phase of the medical missionary's work is that of pioneering for those who are to follow. In unexplored or even unoccupied regions the natives are superstitious and not unfrequently hostile. From a grossly sensual standpoint they measure religion by its material benefits. Christianity to such must at first be presented in its concrete forms. To secure the confidence of savage and unenlightened people by healing the sick and by giving expression to sympathy for the unfortunate is to drive an entering wedge for the message, which, when once entered, easily wins its own way. What more illustrious example in this regard than the life of David Livingstone, who carried the mission of healing in the one hand and the Bread of Life in the other? There is a singular significance in the fact that his last great journey over the heart of the Dark Continent was in the form of a cross, a symbol at once of his own consecration and of his Master's conquest. As by a wedge of light the vast expanse of the great unknown has been rent asunder and opened for the evangelistic enterprise which is now carried on by hundreds of missionaries.

3. The conservation and maintenance of the working force and efficiency of mission stations depend largely upon that member of the mission who is its physician. Much depends upon his common sense, his godly judgment, his watchfulness, his counsel and his anxious care by day and by night of the health and strength of his colleagues. To such men as Dr. Kerr, in Canton; Dr. Boone, in Shanghai; Dr. Dou-thwait, in Chefoo, and others of equal devotion and skill, much of the working power of the missionary force along the China coast and in the interior has depended for years. All that we have mentioned and other phases of their work look steadily to the great purpose and aim of those who have been sent by the Church into the foreign fields, namely, the fulfillment of the command, "Go ye into all the world and preach the gospel to every creature."

In order to the better attainment of the end to which medical missionaries are commissioned I would recommend the working knowledge of the Bible, constant prayer for the leading of the Holy Spirit and daily personal effort in winning souls for Christ. A prayerful study of the life motives of such men as Mackenzie and Schofield cannot fail to help those who would be medical missionaries to realize

the necessity for that love of souls without which the life of even heroic effort is but a husk without a kernel. I would recommend in addition that every dispensary and hospital have its chaplain or evangelistic assistant and its Bible readers, and that a corps of evangelistic workers should be prepared to co-operate with the missionary forces of every station, in village and house-to-house visitation. Only in this way can the work which has been done in hospital and dispensary be followed up to the best advantage. The time is short. A century of preparation is to be followed up by a century of occupation. The battle is on! Let us gird ourselves afresh and go up to victory in the name of Him who has said to the world cursed by disease and death: "I am the resurrection and the life."

**Conference of Presidents, Professors and Instructors
in Colleges and Theological Seminaries**

**The Responsibility of Instructors for the Missionary Spirit of the
Institution**

How to Promote the Study of Missions in Colleges

How to Promote the Study of Missions in Theological Seminaries

The Duff Missionary Professorship of Edinboro

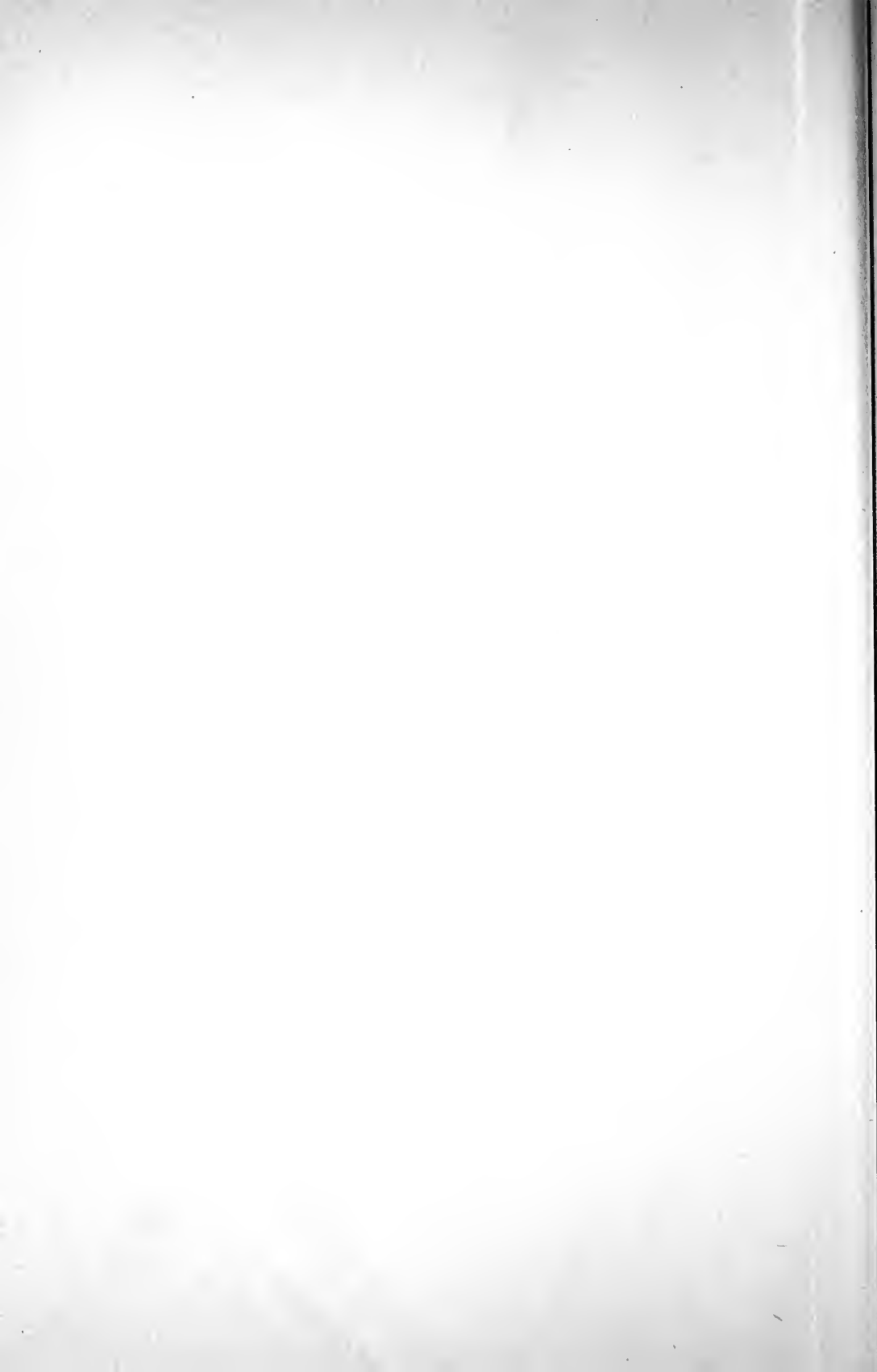
The Study of Missions at Princeton Theological Seminary

Suggested Co-operation of Baptist Theological Seminaries

The Educational Department of the Student Volunteer Movement

**How can Instructors in Institutions of Higher Learning Wisely
Co-operate with the Student Volunteer Movement**

An Expression of Confidence and Recommendation



THE RESPONSIBILITY OF INSTRUCTORS FOR THE MISSIONARY SPIRIT OF THE INSTITUTION

PROFESSOR J. ROSS STEVENSON, OF MCCORMICK THEOLOGICAL SEMINARY

We have met this afternoon to counsel together and with God regarding this great missionary uprising among the students of our country and our own personal relations thereunto. After the forcible address given by Dr. Hall this morning I need not dwell upon the thought that we as instructors occupy positions of strategic importance, since from us largely the students are to receive that impression which will either encourage them to reach conclusions or dampen their enthusiasm for missions. What the faculties of our institutions of higher learning think and believe on the subject of missions the students in those institutions will think and believe. It is no doubt true that the Volunteer Movement has entered our colleges and seminaries in spite of our indifference or occasional opposition, and has created a great and growing interest among the students in the great question of missions. But that interest is not what it might be were there deeper and broader sympathy on the part of those who instruct. In the report sent in by our traveling secretary to the general office one of the most important items is the names of professors who are actively interested in the cause of foreign missions, and generally the answer to that question tells the whole story. If there are no instructors that care for missions there is little interest among the students. If there are a few instructors interested in missions the interest among the students is greater. If the whole faculty is interested, as a usual thing the whole institution, every student, is interested.

In one such college in the west nearly every student is a Christian and almost every student gives to foreign missions. A large number are engaged in the systematic study of the theory of missions. There is a large volunteer band there. Since 1884 every class graduating is represented on the foreign field and of the twelve fields occupied by the denomination to which that college belongs ten are represented by that college. When we try to account for this missionary interest it can be traced back to the double fact that the president of the institution is on fire on the subject of missions, while every member of the faculty is actively interested in them.

I call to mind the theological seminary from which graduated a few years ago forty-one members. Of those nine have gone out as

foreign missionaries, representing the best men of the class. Two more have gone as missionaries among the Mormons in Utah. One-half of the class are home missionaries. Of the remainder one has brought his church from giving practically nothing to missions to the full support of a foreign missionary and three others have aroused missionary interest not only in their own churches but throughout all the churches in the state in which they live. And of that whole class I think it may be safely stated that there is not a man who has not felt the responsibility resting on him personally for the evangelization of the world. And you can trace it all back to the interest exerted by the faculty, every one of whom believes in missions, but especially to two professors who dwell throughout the seminary course on the thought that it is the duty of every young man preparing for the gospel ministry to solemnly face his relation to the heathen as well as the Christian world. So, as I have said, we as instructors occupy positions of strategic importance. Our influence is immeasurable and our responsibility is correspondingly great.

HOW TO PROMOTE THE STUDY OF MISSIONS IN COLLEGES

PROFESSOR W. F. OLDHAM, D. D., OF OHIO WESLEYAN UNIVERSITY

It is my great pleasure to be connected with an institution in which the department of missions and the comparative study of religion has already been inaugurated. Its work is elective, but of the entire number of 320 freshmen 238 chose from two to eight hours in this special department.

With undergraduates the study of comparative religion must be made elementary. In order to have a basis for the comparison it is absolutely necessary to introduce the careful study of the English Bible. I find myself more and more forced out of my legitimate department into really teaching Christianity, in order that I may through that teaching get that with which to compare other things. But we give two hours a week definitely to the study of the missionary enterprise. There are few available text books, but with assigned reading and oral lectures I can testify that the history of missions can be made the most stimulating and the most interesting study of the undergraduate course.

Such courses may wisely be introduced into many of our schools. A large proportion of those who go to the mission field are men and women without theological preparation. To send them with absolutely no knowledge of the probable situation, of the environment, or

of the mental atmosphere of their people is sending them to invite disaster during their early years at least. We can open up before them a general view of their territory and a sense of its needs. Moreover the great need of to-day is not so much more volunteers as more people to make volunteering possible. We need more educated laymen, more women in the home circle and in the Church who know the meaning of missions. When you introduce the history of missions as a portion of a college course you make the lay mind intelligent concerning the great problems to which our missionaries personally address themselves in active service. Where it may not be possible to introduce at once a chair of missions we might have at least a monthly lectureship. Let us do for missions what a Christian denomination is doing for the study of the English Bible. They have an able lecturer who goes from school to school of that denomination. He gives a course of lectures and conducts an examination, for which due credit is allowed in the course of study. We are beginning to do something like this in our theological seminaries of the Methodist Church. It requires men who are ablaze with zeal for missions as well as men of intelligence. A living lecturer will accomplish for any school a thousand-fold more than any literature you can send.

There are two propositions which I would urge. First, to suggest to the governing boards of our Christian colleges that they establish a department of teaching that will afford an opportunity to master the history of mission enterprise. Second, that if they be not able to endow professorships—and many of the schools are not able—that they give their attention to the idea of creating lectureships in which half a dozen men or so may be consecutively employed in going from school to school, setting a torch to the material that is there and leaving a blaze behind them.

QUESTIONS

Q. Can men easily be secured who are competent to do this sort of work, or must they be trained first? A. There must be some previous training. It is not always necessary that a missionary lecturer should have been a missionary. It would be better, because there is a certain burning in upon the heart from what one's eyes have seen. But there is not a denomination on this continent that does not have some men to do such work well.

Q. Is it true that Warneck's book on missions is a required text book in some of the state schools in Germany? A. Yes, that is true. In the department of sociology German students are obliged to study missions.

Q. Should this course on missions be required work or elective? A. I have no opinion. I think that must be tested. The study can

be made so enticing that it will attract many students, but of course the men one most wishes to read may dodge it when it is elective.

Q. Do I understand you have separate courses in comparative religion and history of missions? A. Yes. One bears upon the other and still they are separate courses and the reason why I personally introduced the comparative study of religion is because I found two extremes—in the pulpit much ignorant denunciation of other faiths and in the pew much ignorance of giving false values to faith. I am anxious to have ministers steer between the two extremes.

Q. Is the course in missions entirely historical? A. Yes and no. The required work in the class room is largely historical. Each of the students is given three or four biographies that must be prepared during the term. An elective is given of five or six fields and it is suggested to them that it would be better to confine their attention pretty well to the chief denomination in that field and study the great leaders of that denomination. It is astonishing how missionary literature narrows down, because so much of it repeats itself. A new missionary book is a rare event.

Q. Have you in your institution any society or organization of students for the purpose of inspiring missionary inclination? A. There is a Student Volunteer Band, an integral part of the College Y. M. C. A. We have for many years supported our own missionary, one of our own students. The great difficulty is that the man gradually fades out of the memory of the students. I am proposing now a students' council to elect from the graduating volunteers a man to go to the field, his support to be pledged for three years. We will notify the Mission Board that it must absorb him during those three years, because at the end of that time we will have another man ready to go. This will keep alive the missionary enthusiasm and quicken the missionary pulse of the school.

HOW TO PROMOTE THE STUDY OF MISSIONS IN THEOLOGICAL SEMINARIES

PROFESSOR E. C. DARGAN, D. D., OF THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

I wish to speak of three points of contact between theological seminaries and missions, illustrating what I have to say by what the institution which I represent is trying to do. The first point is the general life of the institution, which ought to be not a point but an area of contact. The general life of a theological institution may be strongly influential in stirring missionary zeal, as well as imparting information. When I entered the Southern Baptist Theological Seminary as a stu-

dent years ago, out of a Christian home, the home of a minister who had given his life to the teaching of foreign missions at home, I felt on the very first day that I must begin to face for myself this question of missionary work, either abroad or at home. At the seminary the first day of every month is missionary day, when three hours in the morning are given to instruction on missions. All other lectures cease. Our chapel is furnished with maps, which some student uses as he reads an essay on some part of the great missionary problem. Sometimes we have a visitor from abroad of our own denomination and sometimes from other parts of God's Kingdom. We are stirred by the appeals of every phase of missionary life. A large proportion of our students are engaged in city mission work in Louisville. We do not neglect the heathen at our own door. On Monday night a missionary band meets, volunteers only; but there is also a missionary prayer meeting among the students every Monday night, to which the members of the faculty sometimes go by request. We are glad to go and mingle with them when invited.

The second point of contact is between the seminary instruction and mission work. The instruction in a theological seminary ought to be furnished with points of electric contact with missions in every department of instruction. If a seminary cannot go into missions from any and all departments of its instruction then there is something wrong. Old Testament prophecy is a first-rate springboard for jumping into missions. So, in the life of our Lord and in the missionary journeys of the Apostle Paul the teacher of exegetical theology can get to missions very easily. From systematic or historical or even practical theology an enthusiast has no trouble in reaching missions. I have two or three weeks' instruction in hymnology and I make those boys learn how Heber happened to write that great missionary hymn "From Greenland's Icy Mountains" and we sit around and sing it. I try to press the point that no local church of our Lord Jesus Christ can be doing its duty unless it does something in missions. So, in every department of theological instruction, in some way or other you can get around to missions.

The third point is as to special instruction in missions. This is of special importance. I do not know whether we are quite prepared to establish a special chair in missions. To establish a special chair of missions in a theological seminary you must either supplant something now in the course or add something to the course. If the courses as at present are sufficient then to add a separate chair will make the curriculum too heavy and too long. If you are to supplant what will you supplant? It may be made elective and that is the case with us. We have a system of special classes which are a sort of

upstairs to all our other departments, so in all our departments we have a chair of missions.

There ought to be contact on all points with this great missionary problem in the seminary and if we do our duty we will determine that somehow, God helping us, we will bring our students face to face with the question of solving the missionary problem as pastors at home or as willing instruments of God in the foreign field.

THE DUFF MISSIONARY PROFESSORSHIP OF EDINBURGH

PROFESSOR W. D. MACKENZIE, D. D., OF CHICAGO THEOLOGICAL SEMINARY

The Duff missionary professorship of Edinburgh, Scotland, was originally a chair founded in honor of the famous Indian missionary, Dr. Duff. The chair was occupied for a time by a very well known Indian missionary, Dr. Thomas Smith. It was a very great success in that form and was altered to a lectureship, the lecturer being appointed for two years and expected to deliver an able course of lectures during a part of the Winter session in each of the three Free Church colleges of Scotland. He goes to Edinburgh, then to Glasgow and then to Aberdeen, giving instruction in evangelistic and missionary theology in each of these institutions.

I do not know of the successful establishment and working of a chair of missions in any prominent institution. My own feeling would be very strongly in favor of having a lectureship in connection with every theological seminary, to which experts should be appointed with the understanding that elective courses might be offered from time to time by members of the faculty who are fitted for that work. It has sometimes occurred to me that it would be a capital thing to have all the seminaries of each denomination combine so as to establish a traveling lectureship. Let an expert on missions be appointed in the Congregational or Methodist or Presbyterian seminaries whose duty it shall be to go and live for six weeks or two months with each seminary in turn and give lectures.

In our own seminary in Chicago the professor of Church history takes up this work. Last year he gave an elective course on the history of missions and this Winter he is giving an elective course in Warneck's book. I think from a personal point of view missionary instruction is of enormous importance alike in the college and in the seminary. I know of no line of study more likely to convince young men who are inclined to doubt concerning the real living power and truth of the Christian faith. A large amount of doubt that exists

among young men to-day comes from a partial view of the actual facts that are before the experience of the rest. To have them made familiar with the position of unequaled influence that is now occupied by the Christian Church throughout the world and the invincible power that it exerts over character throughout the whole world is to my mind one of the most convincing ways of presenting the true Christian faith. It seems to me that there would be a stimulus of an exceedingly lofty kind to the tone of our colleges and seminaries, where this evidence is being systematically presented and where men study from the scientific point of view the facts as they are lived in our own generation before us.

THE STUDY OF MISSIONS AT PRINCETON THEOLOGICAL SEMINARY

PROFESSOR CHALMERS MARTIN, D. D., OF PRINCETON THEOLOGICAL SEMINARY

At Princeton Seminary there is a missionary meeting every Sunday night, in which are read carefully prepared papers on some aspect of missionary work. The faculty also maintain a missionary concert and prayer meeting for foreign missions, at which some returned missionary or a secretary of one of the Mission Boards, some man who can give expert information and produce a powerful impression with regard to the work of foreign missions, appears. We have every five years a missionary lectureship, which has been a great success. In this lectureship we have had such men as Dr. Dennis and Mr. Robert E. Speer. We have also had for several years a required course in missions, one hour a week. It is divided between five members of the faculty and aims to be fundamental. It consists of missionary biographies. The course follows briefly this line: It begins with the philosophy of missions exclusive of the claim of Christianity as the religion and proceeds to the Biblical history of missions, the evangelistic idea in the Old Testament and St. Paul in the New and generally the Biblical doctrines of missions. Then the history of missions is taken up; apostolic, medieval and modern missions are studied and the course is closed by a professor of practical theology who is a member of our Board of Foreign Missions, with a series of lectures on the practical questions of missions, on the organization of the Mission Board at home, on the conduct of missions abroad, on the relations of the missionary to the Board at home and the mission of which he is a member and to the church presbytery in the bounds of which he may be laboring, and all such practical matters. This course is given to two classes at once.

With regard to a professorship in missions we are in the state of doubt that has been expressed by several gentlemen here this afternoon. Every course in the seminary, I may fairly say, has been conducted in the missionary spirit. Every member of the seminary faculty is in sympathy with the missionary cause and missions are touched upon in every department. This overlapping cannot be avoided. But it does not follow that because the cause of missions should overlap other courses we are not to have a special department. We are not, however, simply a theological university, where one may have free scope of investigation in all matters of theological interest, but we are a training school for a Christian denomination and have a very severe required course, which must be covered within a certain time. To introduce additional electives creates a serious problem.

SUGGESTED CO-OPERATION OF BAPTIST THEOLOGICAL SEMINARIES

PROFESSOR S. BURNHAM, OF HAMILTON THEOLOGICAL SEMINARY

The representatives from five Baptist theological seminaries have met here to-day to confer upon the question whether it may be possible by combining our forces to make some arrangement to add to the instruction on missions in our seminaries without interfering with the regular course. When we came to compare our work together we found we were doing much more by way of missionary instruction than might be inferred from the statements in the different catalogues. The department of ecclesiastical history, for instance, is not represented as to the amount of work done in any of the seminaries. These departments can scarcely escape doing a great deal of work in reference to missionary matters. We thought that more ought to be said in our catalogues and that there ought to be some uniform statement, so the Church might know better than it now does know what is actually being done in the seminaries. We were granted no absolute power, but we agreed to recommend certain matters for consideration to the faculties looking to some work of a co-operative character.

THE EDUCATIONAL DEPARTMENT OF THE STUDENT VOLUNTEER MOVEMENT

REV. HARLAN P. BEACH, EDUCATIONAL SECRETARY OF THE STUDENT
VOLUNTEER MOVEMENT

I believe the Church to come is known to the world; that the spirit of missions is a necessity to the Church of God if it be true to the ideal that Jesus laid down; that the facts concerning the world, especially the non-Christian world, are a necessity to the spirit of missions; that the study of missionary lands and conditions is a necessity to the comprehension of these facts; that the higher educational institutions are the strategic centers for such study, and the time during which students are present at these institutions is a very important period in their lives. Our students should not be wasting time on the field in learning things that they might have learned before going.

First—I presume we have been successful in many instances in making suggestions which have increased the interest in missions through the monthly missionary meetings.

Second—We have found it necessary to recommend a mission study course. We aim now to present to all our students in colleges—not merely to volunteers—a course on missions that shall be comprehensive—not complete, but comprehensive—taking in the main issues in the mission field. Once in a college generation we hope to bring all these fields before the student's view. In eighty-eight hours we hope to give every student, man or woman, some knowledge of God's mighty world and His great work that is being done in it. We aim to make this course progressive, although we are handicapped in that respect; but in the main it is progressive. We do not repeat much.

Third—We endeavor to catch the freshman in the Fall, so we put in a course that will be attractive at that time. In the Winter there is no football and no baseball to compete with missions and we put in more solid matter. In the Spring we put in a course for volunteers especially. The course is under the guidance of some one who has had practical experience. The work is done through correspondence with the various institutions. The course must be based upon some text book that is not too expensive. We are doing elective work. You professors can require men to do things, while we have to allure our students. We have to make them feel that the study of missions is worth the doing.

Fourth—To avoid repeating the statistics in the report of the

Executive Committee I will only say in passing that during the last term some 6,000 text books on missions went into the hands of students and this term when I made up the last statistics 2,000 were studying Africa. We aim to have this year 8,000 text books in the hands of students. Not all of them study, but the large majority of them have been studying faithfully. If I had the opportunity to bring before you testimonies from 200 or 300 institutions you would be surprised to know how mission study has affected the spiritual life of institutions. And this is one of the things that we have in mind.

Fifth—Our relation to the curriculum in the institutions is a very delicate matter. Our idea is that our work should be only supplementary. We are a help to the sociological and anthropological departments and to the comparative study of religion, and in other lines we broaden the horizon of the student and quicken his spiritual life. I never was really on fire with mathematics, although it is very valuable; I never became intensely interested in some lines of history, and I am sure that a great deal of Latin I studied has not done me as much good as the study of Confucian literature. In such well equipped institutions as the Ohio Wesleyan University such work as the educational department promotes may be supererogatory, but in smaller institutions we are doing something to give the active interest in missions a broad, practical and enlightened basis.

QUESTIONS

Q. Do you conduct the correspondence with each person who takes the course? A. No; only with each leader of a class. That brings me in contact with 250 a week.

Q. How many colleges are in this course? A. Last year there were 268 institutions; twenty-four of these are theological seminaries.

Q. Is it practicable, with the aid of this correspondence, for a person who has not had previous training to conduct one of these classes? A. It is surprising how men and women have been developed from utter incapacity to become very acceptable in that direction. About one-sixth of those who conduct classes are professors and the others are students.

HOW CAN INSTRUCTORS IN INSTITUTIONS OF HIGHER LEARNING WISELY CO-OPERATE WITH THE STUDENT VOLUNTEER MOVEMENT

PROFESSOR FRANK K. SANDERS, OF YALE UNIVERSITY

Four years ago at Detroit, in a gathering very much like this, hastily planned and loosely organized, the action of chief importance taken was the formal recognition of the value of the Student Volunteer Movement from the standpoint of a college faculty.

The Movement does not stand to-day in any special need of indorsement. It requires no defense. It has matured methods of procedure and well defined aims. It is an established agency, recognized in the religious life of our strongest institutions, with a legitimate and certain future.

When we take up the question of wise co-operation with the Movement on the part of those of us who represent the teaching force in the higher institutions of learning it should be said at the outset that as instructors we have no special call under existing conditions to leadership. The supreme value in some respects of the Movement lies in a wise independence both of the Movement as such and of the students in their missionary activity. It relieves the instructing body of the burden of direct responsibility for missionary activity in our institutions; and that responsibility is placed squarely where it belongs—on the shoulders of the students. Instructors do not thereby yield their right of judicious control over the particular phase of activity within their own institution, but are relieved from the necessity of applying pressure. It is right that our students should feel that they are primarily responsible for developing missionary activity among their fellows, and that they should not be able to say that the lack of such activity is primarily the fault of the faculty. In the second place we are not officially called to membership in this Movement. This is a students' organization, not our own, and it must be recognized as a students' organization. It is our perfect right to be recognized as members because we once were students, and continue our well defined interest in the subject of missions among students and by them, and because we may become helpful guides to our students in their work. Yet it should remain distinctively a student organization, so that in no sense can the faculty be thought of as dominating and directing its activity. In the institution I represent the prosperity and success of the Movement will be very largely conditioned upon its independence, yet there is a large field for the Christian instructor who is willing to be of co-operative service.

The Movement will never be beyond the need of intelligent and sympathetic advice from those who are giving their lives in the service

of the young men and women to whom the Volunteer Movement appeals. The group of students in any institution who are looking forward to mission work will never cease to need the sympathetic co-operation of some member of their faculty. The general cause of missions in our country will never cease to invite our assistance in promoting an intelligent interest in missions among the educated classes in our community who have graduated from our school.

I have only time to make a few practical suggestions regarding the work which many of us may wisely do in co-operation with this cause to which we are all devoted: (1) In our respective faculties. (2) Among the students of our colleges. (3) Outside of the campus.

First—In our own faculties. In many colleges there is no faculty problem to consider. All of its members agree in showing respect to the claims of missions upon educated men. They may lack enthusiasm, but there is no open opposition. In other colleges there is great need of a friend in the faculty, one who can and will uphold the legitimacy and the value of this work among students. No movement among students alone can avoid a certain amount of mistrust if it is exclusively managed by students, affording instructors no opportunity for participation in any way. This is particularly true in a large university where the faculty represent very different types of thought and widely different interests. There will always be a place in all our institutions for a very hearty expression of our own appreciation as men in the cause of missions, in the presentation of that cause to our students and in the development of an intelligent interest in the subject among them, giving to the Volunteer Movement the dignity and the standing in the faculty which it deserves to have.

Second—On the question of what we may wisely do among our students three suggestions seem worthy of mention.

1. A member of the faculty can very wisely help the students who are interested in the missionary problem by watching his opportunity to give the student body his open sanction to the thought that an educated Christian man should be intelligent regarding the historic growth of God's Kingdom. There is often an opportunity, and it is one we may wisely look for, to express to our students our conception of the largeness of missions and the value of an accurate and full knowledge on this subject. Such an opportunity in some institutions would have to be sought with some care and would not be very frequent. In a college where each professor is called upon in turn to lead the college in the chapel service he has an opportunity in the course of the exercises for presenting the claims of missions incidentally yet powerfully.

2. A member of the faculty can greatly promote the interest

and enthusiasm of the volunteer band in its work by showing a personal interest in what it is doing. That does not mean in any way an aggressive oversight, but rather hearty sympathy. Among such men as I come in contact with co-operation counts far more than advice, and it is that co-operation which must always be invited. Even in a college where the spirit of individualism is strong there are many opportunities in responding to invitations which come spontaneously from the students to show, in a hearty and generous way, one's interest. If he can occasionally attend a missionary meeting for the sake of enjoying it himself, a meeting wholly under the direction of the students, they will appreciate his so doing. If he can accept an occasional appointment to address students on some theme on which he is qualified to speak that always arouses their interest and their enthusiasm. If he can serve as a sort of advisory member of the volunteer band he can make himself extremely useful to those who are studying missions. They will ask him about books, about ways and means, about accomplishing this, that or the other, and about possible courses of study and about many other things that trouble them.

3. One other suggestion may not be a practical one. Many mission bands in our colleges do a large amount of outside work in the way of addressing churches or missions. There are times when they are glad of the co-operation of an instructor in such work and he can often, by sharing in it, keep it from going into anything like excess. He can keep his students to feel that their religious activity, their missionary activity, is not exceptional and unacademic; but rather that their ideal is his own; that he is heartily one with them, and is just as interested as the officers of the Movement in the cause to which they are devoted. If such a spirit can be maintained and pushed it will result largely in uniting all the co-operating factors in a wise and strong movement.

Such activity goes side by side with the deepening of the religious life of our institutions. If we can get at the very heart of our students and make them feel that we are thoroughly interested in everything which leads to their religious life we will be serving them far better than either they or we can realize.

Third—Just a word as to what an instructor may do outside of the campus for the Movement as a whole. It seems to me that there are opportunities of this sort that are sometimes of great value.

1. It is of great importance that the Movement should have in each college a member of the faculty intelligently interested in its work and in the mission cause which it represents. To him the executive officers may go for certain information concerning individuals whose fitness for certain duties they wish to ascertain. On many matters of

perplexity they will gladly consult him as one thoroughly interested in these pressing problems. Such advisers will promote, I am sure, that all-around symmetrical presentation of the claims of missions at which the Movement aims. We shall never reach a satisfactory solution of the problem before us till the co-operating factors are three-fold: (a) The students themselves understanding and upholding their responsibility; (b) these consecrated leaders who are desirous to see that the appeal is made to the best possible advantage in the wisest way, and (c) the instructors, who are also vitally interested in the Movement. When all these co-operate we shall surely expect to promote a true and steady solution of the missionary problem.

2. Such a man may be of great use in answering calls for special service. Four years ago in Detroit a certain instructor was present at this same kind of a gathering. He became interested in the Movement for the first time, but before he left the convention he said to Mr. Mott that he would be ready to give three speeches a year on a subject of missions if his services were desired. His offer was readily accepted and he became an exceedingly useful ally in the development of the Movement in the state of Ohio. Many a professor can do this much; he can hardly realize how valuable it would be.

This is my idea of the possibilities that may be before this Movement in our colleges, provided we can make ourselves an integral part of it without seeming to lead it, without forcing upon the students our membership in it, and yet really becoming in a very hearty way those who shall co-operate with its best interests.

AN EXPRESSION OF CONFIDENCE AND RECOMMENDATION

The following resolutions were adopted by the assemblage as expressive of its sentiments:

Be it resolved by this gathering of instructors in theological seminaries and colleges representing fifty institutions:

1. That we hereby give formal expression to our confidence in the purposes and methods of the Student Volunteer Movement for Foreign Missions and our sense of the imperative need for the work which it has undertaken.
2. That we heartily indorse the educational program marked out by the Movement, and developed under its direction, as a judicious and effective means of arousing an intelligent interest in missions.
3. That we further recognize the great importance of introducing in some definite way the study of the subject of missions, under well qualified instructors in the theological seminaries of our land, and likewise the propriety of giving to its historical treatment a place

in our college curricula, either in the form of annual lectures or as an elective.

4. That we recognize the obligation and privilege of Christian instructors in our institutions to aid in promoting the best interests of the Movement as an instrumentality which God has signally blessed, and pledge our hearty co-operation in developing its work.

5. That we would particularly recommend that a copy of these resolutions be transmitted to the official reporter, to be included in the report of the proceedings of this convention; and that the executive officers of the Movement be requested to send, if this be possible, a copy of the report of this conference to the faculty of every institution of higher learning in the land.



Conference of Representatives of International, State
and City Young Men's and Young Women's
Christian Associations



CONFERENCE OF REPRESENTATIVES OF INTERNATIONAL, STATE AND CITY YOUNG MEN'S AND YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS

Mr. C. K. Ober, foreign secretary of the International Committee of the Y. M. C. A., opened the conference with an historical statement of the relations of the Associations to the missionary cause, speaking of Mr. Wishard's relations, as the first college secretary of the International Committee, to the inauguration of the missionary spirit in the college Associations, and of the merging of early students' missionary societies in the colleges into the college Y. M. C. A. Mr. Ober spoke of the early wishes of some of the volunteers to inaugurate a new missionary society and how their idea was slowly overcome and the proper relations of this Movement to the existing societies was developed, thus avoiding friction and divisions. Thus both the unity of the Movement and its relations to the Associations were maintained. Mr. Ober then traced the very interesting reflex influence of the Volunteer Movement under Mr. R. P. Wilder at Minneapolis in beginning that which later developed into the Foreign Department of the Y. M. C. A., especially under the inspiration of Rev. Dr. Chamberlain's address at Northfield. Mr. Ober then outlined the present intimate relations of the agents of the International Committee in Japan, China and India to the Volunteer Movement in these foreign countries, as organized under national committees.

Miss Effie K. Price, general secretary of the International Committee of the Y. W. C. A., presented the responsibilities of these Associations to the Volunteer Movement. Miss Price spoke of the many local, state and national secretaries of the Y. W. C. A. who are volunteers or who have gone to the foreign field. She then mentioned the fact that in all institutes and conferences of the Associations the foreign work is given a large place, with addresses by returned missionaries or volunteers. The regular college Y. W. C. A. is a recruiting ground of the Volunteer Movement.

Miss Ruth Rouse, secretary of the Volunteer Movement and formerly of the Student Volunteer Union in Great Britain, addressed the conference on the history and progress of the Volunteer Union among institutions of learning for women in Great Britain. Beginning as it did from inspiration gathered from a visit of a representative from the American Movement, the whole progress has been accomplished within four years. Miss Rouse also spoke of the neces-

sity of extending the missionary spirit to the women students of Scandinavia, Switzerland, Germany and Finland.

Mr. E. E. Stacy, state secretary of the Y. M. C. A. of Indiana, spoke of the responsibilities of the Associations to the Volunteer Movement. There is a lamentable lack of definite policy among our Associations throughout the various states as to the methods of co-operation with the Student Volunteer Movement. The tour in any state of a volunteer secretary or a special worker should always be undertaken in co-operation between the Executive Committee of the Movement and the State Committee of Y. M. C. A., for such co-operation would be mutually helpful.

Mr. Fred S. Goodman, state secretary of the Y. M. C. A. of New York, spoke on the possibilities and needs of our work abroad; also of the distinctive aim of the Associations which must rule in this work abroad; that is, a work for and by young men. There is danger that our narrowness and self-interest hinder our usefulness, and this foreign work offers a corrective in its worldwide outlook. We have splendid machinery, but lack power among our membership, and this foreign work will develop the spirituality of our membership by leading to praying and giving. There is a wonderful significance in the thought of what may be accomplished by an organized Student Volunteer Movement for Home Missions on the foreign field as an outgrowth of our foreign Association work.

Mr. Myron A. Clark, secretary for Brazil of the International Committee of the Y. M. C. A., told something of the needs of his field, the opportunities for his work and the difficulties encountered in its prosecution. He also emphasized the importance of work among the young men in commercial pursuits in foreign mission fields and not only among students especially, because from this class must come the financial support for the native pastors and native Association secretaries.

Miss R. A. Morse of the International Committee of the Y. W. C. A. spoke of some phases of the foreign work carried on by that organization. The work was organized by the World's Committee in 1891, and in this same year the first secretary, Miss Agnes Hill, was sent out to India. Miss Morse traced the relations of the Associations in this country to the foreign work, stating that the Toledo Association was not only led to give up its beloved secretary for the foreign field, but was also led to support her at the beginning as their representative, and are even yet largely contributing to her maintenance.

In closing, Mr. Ober outlined a plan recently originated, by which our Associations may put into definite practice what has been heard this afternoon, a plan which, in brief, comprises the study of Associa-

tion work on foreign mission fields, personal service either at home or abroad, a higher spiritual life and a larger spirit of stewardship in regard to giving for the foreign work; all this to be part of a league organized in each local Association, and under the supervision of the Foreign Department of the International Committee.

Discussion of the above plan was participated in by Messrs. Brown, Coulter, Andersen, Miss Price, Miss Mitchell, Miss Howell, Mr. Clark, Mr. Ramsey, Mr. Murray, Mr. Morse, Mr. Weidensall and others.



Suggested Prayer and Resolution Topics for the Use of Delegates on Their Homeward Journey from the Volunteer Convention at Cleveland

1 Thanksgiving to God. Psalm 145

- F**or answered prayers regarding the Convention
- F**or larger knowledge of Christ and His purposes for the world
- F**or the triumphs of Christ among the races of mankind
- F**or the unexampled opportunities afforded this generation to extend His kingdom
- F**or larger recognition of our resources in Christ

2 Perils. Mark 14:38

- Y**ielding to the spirit of unkind or belittling criticism
- P**ride and self-reliance
- K**nowing and not doing; or disobedience to the heavenly visions;
and failure to be true to the light of the highest inspiration
points in the Convention
- N**ot going from strength to strength
- S**elfishness in not sharing the benefits received at Cleveland
 - “**Lord God of Hosts be with us yet
 - L**est we forget, lest we forget”

3 What more can I do than I have done to hasten the Evangelization of the world? Phil. 2:13

- I**n the realm of the study of missions
- I**n the realm of intercessory prayer
- I**n the realm of actual self-denial
- I**n the realm of my daily conversation and influence
- I**n the realm of Christian organizations to which I belong
- I**n the realm of life purposes and plans

4 Objects for Prayer

For the City of Cleveland that the reflex influence of the Convention may be characterized by such rich and permanent spiritual results as shall reward them for their hospitality and liberality

For all delegates, that they may return to their homes in the power of the Spirit and "abundantly utter the memory of God's great goodness"

For the Executive Committee and Secretaries of the Volunteer Movement, that plans may be carried out which shall make the second decade of the organized life of the Movement more fruitful in every way than the first

For the Missionary Boards that they may be guided by the Holy Spirit in directing the forces of the Church to best meet the need of the world

For all Christians of the United States and Canada that they may recognize the Providential significance of the Volunteer Movement, and by greatly enlarged giving, and by faithfulness in prayer, hasten the realization of its watchword—the evangelization of the world in this generation

For all Missionaries and native Christians as well as for the Volunteer Movement in all lands that this century may not close without a world-wide spiritual awakening

5 How to Maintain and Increase the Spiritual Benefits of the Convention

By faithful observance of the Morning Watch. Remember the example of Christ after the busy Sabbath

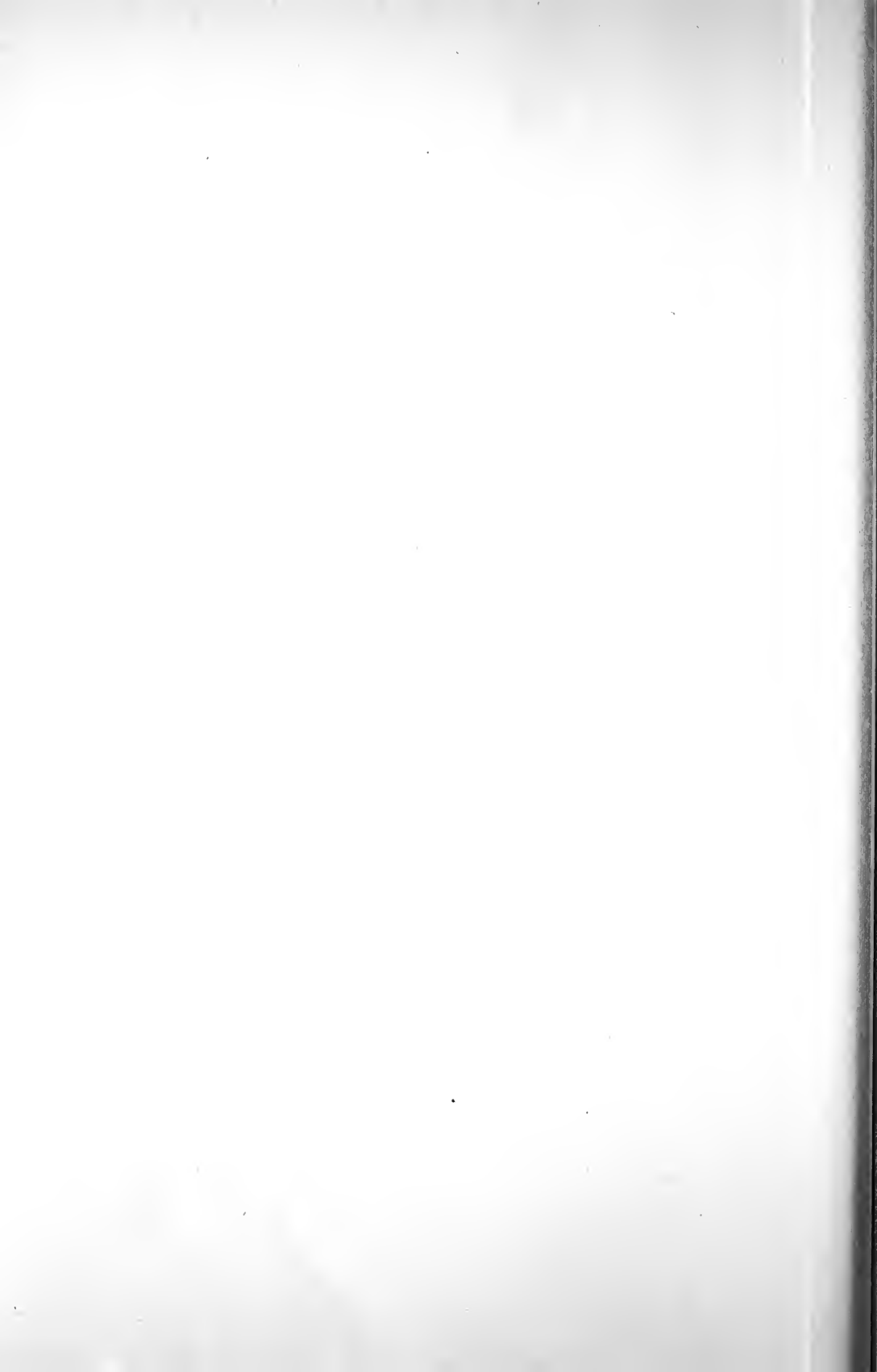
By looking unto Jesus not only as the Author of our missionary faith, but also as its Finisher

By reporting the Convention and seeking to communicate its spirit to others

By obtaining and reviewing prayerfully the official report of the Convention

By regarding the farewell meeting not as the end, but as the end of the beginning; by regarding the Convention not as the battle but as the council of war. Let us cultivate expectation of greater things from God. "Lo! these are but the outskirts of His ways and how small a whisper do we hear of Him; but the thunder of His mighty deeds who can understand?"

The Educational Exhibit



THE EDUCATIONAL EXHIBIT

One of the permanently beneficial features of the convention was the educational exhibit, which was examined by throngs of interested visitors during the hours of exhibition. It was the general opinion that no similar gathering has had the privilege of seeing brought together so many recent works bearing on missions.

I. Design of the exhibit. From the beginning of the Movement's organized life its leaders have keenly felt the absolute necessity of missionary literature, if any intelligent convictions concerning missions are to be formed and fostered. For this reason the secretaries have done their utmost to induce volunteers and the student body as a whole to secure and read missionary periodicals and books. That they have partially succeeded in this effort is indicated by the fact that over \$13,000 worth of missionary books have been sold to colleges and other institutions since the Detroit convention. To still further aid in this matter and to bring before the eyes of students and other delegates the best missionary literature this exhibit was brought together. It was likewise deemed appropriate to include in the exhibit a most valuable set of objects illustrating the worship of non-Christian lands, and the intense interest shown in that collection amply justified its presence there.

II. The exhibition hall. This was conveniently located on the third floor of the armory, in the beautiful hall of the Grays. Through its length were placed rows of tables, upon which were arranged volumes bearing upon all important missionary topics. The arrangement was a convenient one for popular use and space enough was secured so that books could be readily examined. Along one side of the great hall was a high table, upon which were tastefully arranged the objects of worship loaned by the Haskell Museum, which were under the care of Professor Buckley of Chicago University. The gem of this collection was a large Buddhist shrine, the finest in the Occident, which was explained to all by Dr. Buckley. On the other side of the long hall was arranged the periodical and tract exhibit of all the leading missionary societies of the world. The walls were adorned by missionary maps and diagrams contributed by the various Boards, while down the center of the hall were suspended still other maps.

III. Scope of the exhibit. In general the aim was to bring to-

gether the best missionary literature from all Christian countries and from the leading Boards and publishers of missionary literature.

1. The leaflet and booklet literature was especially full and as it was made up of publications which had been passed upon by Board secretaries, it included the best of such productions.

2. An exceedingly valuable collection of missionary periodicals was also massed in this exhibit. Students must have been strongly impressed, not only by the number but also by the attractiveness of this too little appreciated variety of literature.

3. Maps large and small of every portion of the globe were there in bewildering variety, the most admired of this collection being a large hand painted map of India furnished by Secretary McDiarmid, of Canada. The new Church Missionary Society Atlas was, perhaps, the most valuable article in this section.

4. The books exhibited numbered more than six hundred. One is justified in saying that rarely, if ever, have so large a percentage of recent books bearing on missionary lands and work been brought into one collection. They were conveniently arranged under the heads of Geography, Anthropology and Language, General History of non-Christian Races, Travels in Missionary Lands, Collected Missionary Biographies, General Histories of Missions, General Works on Missions and Missionary Themes, Reports of Missionary Conferences, General Missionary Periodicals, Statistics, Bibliographies, Religions of Non-Christian Lands, the various Mission Fields arranged under the great continental divisions and subdivided according to countries, Books of Interest to Volunteers (including works on Apologetics, Bible Study, Preparation, Mission Study, Reports of Student Conventions, Exhibits of Other Movements), Maps and Atlases, Exhibits of the Various Boards, and Works on Medical Missions.

IV. The catalogue. To make the educational exhibit more intelligible to the delegates a large sixteen-page catalogue was prepared and distributed to all visitors. While this catalogue does not contain as usable a list as one of smaller compass it was felt to be one of the best bibliographies of late missionary and allied literature that has been prepared.

V. Some results. Even experts were surprised to see such a collection of books and went away impressed with the wealth of available missionary literature. Inquiries from all parts of the land have been coming to the office since the convention which show plainly that the exhibit will prove one of the most permanently valuable features of the convention and that our higher educational institutions will increasingly be provided with the best quality of fuel for missionary fires.

ORGANIZATION OF THE CONVENTION

CHAIRMAN	John R. Mott
VIC E CHAIRMAN	J. Ross Stevenson
SECRETARY	W. Harley Smith, M. D., of Toronto
ASSISTANT SECRETARY	George Gleason, of Harvard Univ.
LEADERS OF SINGING	Iowa Male Quartette
C. C. Smith, First Tenor	C. M. Keeler, First Bass
P. H. Metcalf, Second Tenor	E. W. Peck, Second Bass
CLEVELAND EXECUTIVE COUNCIL:	
CLERGYMEN'S COMMITTEE	Rev. Henry C. Applegarth, D. D., Chairman
BUSINESS MEN'S COMMITTEE	C. J. Dockstader, Chairman
LADIES' COMMITTEE	Miss Katherine L. Mather, Chairman
GENERAL SECRETARY Y. M. C. A.	G. K. Shurtleff
BUSINESS COMMITTEE	C. C. Michener, Chairman
PRESS COMMITTEE	Robert E. Lewis, Chairman
COMMITTEE TO PROMOTE PRAYER	H. W. Hicks, Chairman
COMMITTEE ON TRANSPORTATION	F. P. Turner, Chairman
HEAD USHER	G. P. Kurtz, of Cleveland
USHERS	Students of Adelbert College
CHAIRMEN OF EDUCATIONAL EXHIBIT	Harlan P. Beach
STATISTICIAN	J. E. Knotts
EDITOR OF THE REPORT OF THE CONVENTION	H. B. Sharman
OFFICIAL STENOGRAPHER	C. W. Chestnutt, of Cleveland
LEADERS OF SECTION MEETINGS:	
SOUTH AMERICA, MEXICO AND OTHER PAPAL LANDS	E. Lawrence Hunt, of Washington, D.C.
INDIA	Robert P. Wilder, of New York
CHINA	Robert E. Speer, of New York
JAPAN AND KOREA	Edwin C. Lobenstine, of Auburn, N. Y.
CEYLON, BURMAH AND SIAM	Prof. Frank K. Sanders, of Yale Univ.
THE TURKISH EMPIRE, PERSIA AND EGYPT	Luther D. Wishard, of New York
THE JEWS	Wm. E. Blackstone, of Chicago
AFRICA	Charles K. Ober, of Chicago
EVANGELISTIC MISSIONS	Robert E. Speer, of New York
EDUCATIONAL MISSIONS	Prof. J. Ross Stevenson, of McCormick Theological Seminary
MEDICAL MISSIONS	Rev. W. R. Lambuth, M. D., of Nashville
CONFERENCE OF PRESIDENTS, PROFESSORS AND INSTRUCTORS IN COLLEGES AND THEOLOGICAL SEMINARIES	Prof. J. Ross Stevenson of McCormick Theological Seminary
CONFERENCE OF REPRESENTATIVES OF INTERNATIONAL, STATE AND CITY Y. M. C. A.'s AND Y. W. C. A.'s	W. B. Millar, of New York

LIST OF INSTITUTIONS REPRESENTED, WITH NUMBER OF
STUDENT DELEGATES

NOVA SCOTIA

Dalhousie College, Halifax	1	Acadia University, Wolfville	1
		Total	2

ONTARIO

Albert College, Belleville		Ontario Ladies College, Whitby	1
Preparatory	1	Ontario Medical College for	
Arts Faculty	1	Women, Toronto	12
Medical	1	Queens University, Kingston	
Bible Training School, Toronto	5	Arts Faculty	
District Nurses Home, Toronto	1	Medical	1
Ewart Training Home, Toronto	1	Post Graduate	1
Knox College, Toronto		Toronto Medical Coll., Toronto	5
Preparatory	4	Trinity Medical Coll., Toronto	12
Theological	10	University College, Toronto	12
McMaster University, Toronto		Victoria University, Toronto	
Arts Faculty	4	Arts Faculty	7
Theological	5	Theological	6
Methodist Training Sch., Toronto	3	Post Graduate	1
Normal Training Sch., Toronto	1	Wycliffe Theological College,	
Ontario Agricultural College,		Toronto	13
Guelph	1	Total	113

QUEBEC

McGill University, Montreal	7
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ARKANSAS

Hendrix College, Conway	1
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COLORADO

Colorado Coll., Colorado Springs	2	Denver Univ., University Park	2
		Total	4

CONNECTICUT

Hartford Theological Seminary,		Yale University, New Haven	
Hartford	2	Undergraduate	28
Wesleyan University, Middletown	4	Theological	1
		Post Graduate	1
		Total	36

DELAWARE

Delaware College, Newark	2
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DISTRICT OF COLUMBIA

Columbian University, Washington	6	Howard University, Washington	1
		Total	7

FLORIDA

Stetson University, De Land	1
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GEORGIA

LaGrange Female Coll., LaGrange	1	Spellman Seminary, Atlanta	1
Lucy Cobb Institute, Athens	2	University of Georgia, Athens	1
Mercer University, Macon	1		
		Total	6

ILLINOIS

Augustana College, Rock Island	4	Lincoln University, Lincoln	
Bible Institute, Chicago	3	Preparatory	1
Carthage College, Carthage	1	College	1
College of Dental Surgery, Chicago	2	McCormick Theological Seminary, Chicago	17
College of Physicians and Surgeons, Chicago	3	Monmouth College, Monmouth	2
Chicago Theological Seminary	7	National Medical Coll., Chicago	1
Chicago Training School	8	Northwestern Coll., Naperville	4
Eureka College, Eureka		Northwestern Univ., Evanston	
Preparatory	1	Preparatory	11
College	1	College	26
Theological	2	Law (Chicago)	1
Evangelical Lutheran Theological Seminary, Chicago	2	Medical (Chicago)	5
Froebel Kindergarten, Chicago	1	Woman's Medical (Chicago)	10
Knox College, Galesburg		Garrett Biblical Institute	4
Preparatory	1	Rush Medical College, Chicago	5
College	3	Shurtleff College, Upper Alton	1
Herring Medical Coll., Chicago	1	Post Graduate	1
Hyde Park High School, Hyde Park	1	Southern Illinois Normal School, Carbondale	2
Illinois College, Jacksonville	1	University of Chicago, Chicago	
Illinois State Normal University, Normal	2	College	2
Illinois Wesleyan University, Bloomington	1	Theological	7
Lake Forest Univ., Lake Forest		University of Illinois, Urbana	6
Preparatory	1	Vermilion Academy, Vermilion	
College	2	Grove	1
		Wheaton College, Wheaton	1
		Total	157

INDIANA

Butler College, Irvington	1	Hanover College, Hanover	
Theological	2	Preparatory	1
Central Medical College, Indianapolis	2	College	1
Central Normal, Danville		Indiana State Normal, Terre Haute	2
Preparatory	1	Indiana University, Bloomington	3
Collegiate	3	Medical College of Indiana, Indianapolis	4
De Pauw University, Greencastle		Moore's Hill College, Moore's Hill	2
Collegiate	6	Northern Indiana Normal, Valparaiso	4
Theological	3	Normal College, Marion	2
Earlham College, Richmond	3	Oakland City College, Oakland	
Theological	1	City	1
Franklin College, Franklin	5		
Post Graduate	1		

Purdue University, Lafayette	3	Taylor University, Upland	1
Rose Polytechnic Institute, Terre Haute	1	Union Christian College, Merom	3
Southern Indiana Normal, Mit- chell	1	Wabash College, Crawfordsville	2
		Total	59

IOWA

Amity College, College Springs	3	Iowa State Normal, Cedar Falls	5
Central College, Pella	2	Iowa Wesleyan University, Mt. Pleasant	1
Charles City Coll., Charles City	1	Preparatory	1
Coe College, Cedar Rapids	4	College	4
Cornell College, Mt. Vernon	8	Lenox College, Hopkinton	2
Post Graduate	1	Penn College, Oskaloosa	4
Des Moines College, Des Moines	2	Parsons College, Fairfield	3
Drake University, Des Moines College	2	State University, Iowa City	3
Theological	1	Simpson College, Indianola	4
Epworth Seminary, Epworth	2	Tabor College, Tabor	1
German College, Mt. Pleasant	1	Upper Iowa University, Fayette	5
Highland Park College, Des Moines	1	Western College, Toledo	4
Iowa College, Grinnell	6	Western Normal, Shenandoah	1
		Total	71

KANSAS

Campbell University, Holton	1	Kansas Wesleyan Univ., Salina	1
Kansas Agricultural College, Manhattan	1	Lane University, Leocompton	1
Kansas City Univ., Kansas City	1	Ottawa University, Ottawa	1
Kansas State Univ., Lawrence	2	College of Emporia, Emporia	1
		Total	9

KENTUCKY

Asbury College, Wilmore	1	Louisville College of Dentistry, Louisville	1
Central University, Richmond	2	Louisville Presbyterian Theo- logical Seminary	5
Danville Theological Seminary, Danville	2	Madison Institute, Richmond	1
Georgetown College, Georgetown	2	Southern Baptist Theological Seminary, Louisville	14
Hospital College of Medicine, Louisville	3	University of Louisville	1
Kentucky University, Lexington College	2	Total	38
Bible College	4		

MAINE

Bates College, Lewiston	1	Hebron Academy, Hebron	2
Boudoin College, Brunswick	2		
Colby University, Waterville	1	Total	6

MARYLAND

Baltimore Medical College, Bal- timore	2	Western Maryland College, West- minster	1
College of Physicians and Sur- geons, Baltimore	2	Woman's College, Baltimore	2
John Hopkins Univ., Baltimore Medical	4	Woman's Medical College, Bal- timore	1
Post Graduate	1	Total	13

MASSACHUSETTS

Amherst College, Amherst	2	nology, Boston	6
Andover Theological Seminary, Andover	2	Mt. Holyoke Coll., South Hadley	9
Bible Normal Coll., Springfield	3	Mt. Hermon School, Mt. Hermon	2
Boston University		New England Conservatory of Music, Boston	2
College	8	Newton Theological Institute, Newton Center	4
Law	3	Northfield Seminary, East North- field	4
Medical	3	Phillips Academy, Andover	2
Theological	4	Radcliffe College, Cambridge	1
Episcopal Theological School, Cambridge	2	Smith College, Northampton	3
Everett Home School	1	Tufts Medical College, Boston	1
Gordon Missionary Training School, Boston	3	Wellesley College, Wellesley	6
Harvard University, Cambridge		Williams College, Williamstown	1
Undergraduate	14	Worcester Academy, Worcester	2
Medical (Boston)	4	Y. M. C. A. Training School, Springfield	3
Theological	1		
Post Graduate	1		
Massachusetts Institute of Tech-		Total	94

MICHIGAN

American Med. Miss. College, Battle Creek	9	Hope College, Holland	3
Adrian College, Adrian		Kalamazoo College, Kalamazoo	5
Preparatory	1	Michigan Normal College, Ypsi- lanti	3
College	1	Michigan Agr'l Coll., Agricultural College	2
Albion College, Albion		Olivet College, Olivet	5
Preparatory	2	University of Mich., Ann Arbor Preparatory	1
College	5	College	13
Alma College, Alma	3	Medical	13
Battle Creek Coll., Battle Creek	2	Law	2
Hillsdale College, Hillsdale		Western Theo. Sem., Holland	3
Preparatory	3		
College	4	Total	82
Theological	2		

MINNESOTA

Carleton College, Northfield	2	State University, Minneapolis	
Hamline University, Hamline	2	Medical	1
McAllister College, St. Paul	4	Post Graduate	1
Parker College, Winnebago City	1		
		Total	11

MISSISSIPPI

Millsaps College, Jackson	1	State University, University	2
		Total	3

MISSOURI

Avalon College, Trenton	1	University of Mo., Columbia	1
Central College, Fayette	1	State Normal, Warrensburg	2
Eden College, St. Louis	1	Westminster College, Fulton	1
Howard Payne College, Fayette	2	William Jewell College, Liberty	2
Park College, Parkville	2		
		Total	13

NEBRASKA

Bellevue College, Bellevue	1	Omaha Theo. Seminary, Omaha	4
Cotner University, Bethany	1	State Normal, Peru	1
Doane College, Crete	3	Union College, Collegetown	1
Gates College, Neligh	1	University of Nebr., Lincoln	
Grand Island Coll., Grand Island	1	College	7
Hastings College, Hastings	1	Law	1
Lincoln Normal, Lincoln	1	York College, York	1
Neb. Wesleyan, University Place	5		
Norfolk College, Norfolk	1	Total	30

NEW HAMPSHIRE

Dartmouth College, Hanover	1	Phillips Exeter Academy, Exeter	1
		Total	2

NEW JERSEY

Blair Presbyterian Academy, Blairstown	1	Princeton University, Princeton	
Drew Theol. Seminary, Madison	9	Undergraduate	10
New Brunswick Theol. Sem., New Brunswick	5	Theological	13
Pennington Sem., Pennington	2	Post Graduate	1
		Rutgers College, N. Brunswick	2
		Total	43

NEW YORK

Albany Medical, Albany	1	New York State Normal College, Albany	1
Alfred University, Alfred	1	New York Med. Coll. and Hospi- tial for Women	2
Auburn Theol. Sem., Auburn	13	Rochester Baptist Theol. Sem., Rochester	12
Cazenovia Seminary, Cazenovia	1	St. Stephen's College, Annandale	1
Christian Bible Inst., Stanford	2	Syracuse University, Syracuse	12
Christian Missionary Alliance Training School, South Nyack	16	Training Home for Christian Workers, New York	1
Colgate University, Hamilton		Union College, Schenectady	2
Preparatory	1	Union Missionary Training Insti- tute, Brooklyn	4
College	3	Union Theological Sem., N. Y.	10
Theological	1	University Med. College, N. Y.	1
College of the City of New York, N. Y.	1	University of Rochester, Roches- ter	3
College of Physicians and Sur- geons, N. Y.	6	Vassar College, Poughkeepsie	1
Columbia University, New York	2	Wells College, Aurora	1
Cornell University, Ithaca	12	Woman's Med. Coll. of the New York Infirmary, N. Y.	4
Dr. Gardner's Institute, N. Y.	1	Renslaer Polytechnic Institute, Troy	1
Hamilton College, Clinton	4		
Hamilton Theol. Sem., Hamilton	3	Total	127
Homœopathic Med. College, N. Y.	1		
New York University, N. Y.	2		

NORTH CAROLINA

Davidson College, Davidson	2	Shaw University, Raleigh	1
Livingstone College, Salisbury	1	Trinity College, Durham	2
N. C. Medical College, Davidson	1	Wake Forest College, Wake Forest	1
		Total	8

NORTH DAKOTA

Fargo College, Fargo	1
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OHIO

Africa M. E. Missionary School, Cleveland	1	Columbus	3
Baldwin University, Berea	10	Ohio Normal University, Ada	3
Cleveland Boston School of Ora- tory, Cleveland	1	Ohio State University, Columbus	4
Cleveland Homeo. Med. College, Cleveland	10	Otterbien University, Wester- ville	2
Case School of Applied Science, Cleveland	3	Preparatory	10
Denison University, Granville Preparatory	1	College	10
College	16	Ohio Wesleyan, Delaware	17
Findlay College, Findlay	2	Ohio University, Athens,	4
Heidelberg University, Tiffin College	2	Scio College, Scio	3
Theological	5	Shepardson College, Granville	5
Hiram College, Hiram	15	Union Biblical Seminary, Dayton	4
Medical	1	The Western, Oxford	2
Theological	4	Western Ohio Normal School, Middlepoint,	1
Post Graduate	1	Western Reserve University, Cleveland	1
Lake Erie Seminary, Painesville	9	Preparatory	1
Lane Theological Seminary, Cin- cinnati	6	Adelbert College	32
Malone Theo. Training School, Cleveland	1	Medical	2
Marietta College, Marietta Preparatory	1	Post Graduate	1
College	2	College for Women	27
Miami University, Oxford	1	Post Graduate of College for Women	2
Mt. Union College, Alliance	5	Wilberforce University, Wilber- force	2
Muskingum College, New Concord	3	College	3
Oberlin College, Oberlin Preparatory	4	Theological	3
College	39	Wilmington College, Wilmington Preparatory	1
Theological	22	College	2
Post Graduate	2	Wittenberg College, Springfield	11
Oberlin Kindergarten Training School	1	Theological	8
Ohio Medical University, Co-		Wooster University, Wooster Preparatory	5
		College	17
		Post Graduate	1
		Xenia Theological Sem., Xenia	2
		Total	343

PENNSYLVANIA

Alleghany College, Meadville		Saltsburg	2
Preparatory	2	Medical Chirurgical, Philadelphia	6
College	3	Moravian Seminary, Bethlehem	1
Theological	3	Pennsylvania Bible Institute,	
Bryn Mawr College, Bryn Mawr	4	Philadelphia	1
Bucknell University, Lewisburg	4	Pennsylvania College of Dental	
Church Training and Deaconess		Surgery, Philadelphia	5
School, Philadelphia	1	Philadelphia P. G. School of	
California State Normal, Cali-		Homeopathy	1
fornia	1	Reformed Presby. Theo. Sem.,	
Carlisle Indian School, Carlisle .	3	Allegheny	5
Crozer Theological Seminary,		Susquehanna University, Selins	
Chester	2	Grove	2
Dickinson College, Carlisle	6	Washington and Jefferson Coll.,	
Edinboro Normal, Edinboro	3	Washington	6
Geneva College, Beaver Falls	11	Waynesburg Coll., Waynesburg	5
Evangel. Lutheran Theo. Semi-		University of Pennsylvania, Phila-	
nary, Gettysburg	5	delphia	
Grove City College, Grove City	15	College	2
Hahnemann Med. College, Phila-		Medical	6
delphia	4	Western Theological Seminary,	
Haverford College, Haverford	2	Allegheny	4
Jefferson Med. Coll., Philadelphia	5	Westminster College, N. Wil-	
Juniata College, Huntington	2	mington	5
Kiskiminetas Springs School,		Woman's Med. Coll., Philadelphia	10
		Ursinus College, Collegeville	1
		Total	138

RHODE ISLAND

Brown University, Providence	1
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SOUTH CAROLINA

Columbia College, Columbia	2	Columbia	1
Columbia Theological Seminary,		South Carolina College, Columbia	2
Columbia	2	Winthrop Normal and Industrial,	
Due West Female College, Due		Rock Hill	2
West	1	Wofford College, Spartansburg	2
Furman University, Greenville	2	Total	14
Presbyterian College for Women,			

SOUTH DAKOTA

Dakota University, Mitchell	1
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TENNESSEE

Belmont College, Nashville	2	Maryville College, Maryville	2
Cumberland University, Lebanon		Nashville College for Young	
Theological	3	Ladies, Nashville	3
Post Graduate	1	Southwestern Baptist Univer-	
Carson & Newman College, Mossy		sity, Jackson	2
Creek	1	Southwestern Presbyterian Uni-	
Fisk University, Nashville	2	versity, Clarksville	2

University of Nashville, Nashville		Vanderbilt University, Nashville	
College	4	College	3
Medical	2	Medical	1
University of Tennessee, Knoxville		Theological	5
ville	3	Ward Seminary, Nashville	2
		Total	38

TEXAS

University of Texas, Austin	1
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VERMONT

Middleboro College, Middleboro	2	University of Vermont, Burlington	3
Troy Conference Academy, Poultney	2	Total	6

VIRGINIA

Emory and Henry Coll., Emory	3	Union Theol. Sem., Hampden-Sydney	2
Hampden-Sydney Coll., Hampden-Sydney	1	University of Va., Charlottesville	2
Mary Baldwin Sem., Staunton	1	Va. Female Institute, Staunton	2
Martha Washington College, Abingdon	1	Va. Military Institute, Lexington	1
Randolph Macon College, Lynchburg	1	Va. Polytechnic Inst., Blacksburg	1
Richmond College, Richmond	4	Va. Theol. Sem., near Alexandria	2
Roanoke College, Roanoke	3	Washington and Lee University, Lexington	2
		William and Mary College, Williamsburg	1
		Total	27

WEST VIRGINIA

Bethany College, Bethany	2	West Virginia Univ., Morgantown	2
		Total	4

WISCONSIN

Beloit College, Beloit	6	University of Wisconsin, Madison	
Carroll College, Waukesha	1	College	7
Lawrence University, Appleton		Agricultural Department	1
Preparatory	1	Law	1
College	2	Post Graduate	1
Oshkosh Normal, Oshkosh	1	Total	24
Ripon College, Ripon	3		
Graduates and out of college students			55
Total student delegates from Canada			122
Total student delegates from United States			1421
Grand total student delegates			1598

LIST OF INSTITUTIONS REPRESENTED BY FACULTY
DELEGATES ONLY

Gammon Theol. Seminary, Atlanta,	Georgia
Baptist Missionary Training School, Chicago,	Illinois
Deaconess Boys Farm, River Forest,	Illinois
McPherson College, McPherson,	Kansas
Kentucky Wesleyan College, Winchester,	Kentucky
Agricultural College, Agricultural College,	Michigan
Scarritt Bible and Training School, Kansas City,	Missouri
Folt's Missionary Institute, Herkimer,	New York
Medical District Institute, New York,	New York
Methodist Deaconess Home and Training School, New York,	New York
Misses Ely's School for Girls, New York,	New York
Granville Female College, Granville,	Ohio
Kenyon College, Gambier,	Ohio
Lincoln University, Oxford,	Pennsylvania
Millersville State Normal School, Millersville,	Pennsylvania
Assembly Training School, Fredericksburg,	Virginia
Total number of faculty delegates present	119

NUMBER OF INSTITUTIONS REPRESENTED IN EACH
PROVINCE AND STATE

CANADA.

Nova Scotia	2	Quebec	1
Ontario	25	Total	28

UNITED STATES

Arkansas	1	Missouri	9
Colorado	2	Nebraska	15
Connecticut	5	New Hampshire	2
Delaware	1	New Jersey	8
Dist. of Columbia	2	New York	37
Florida	1	North Carolina	6
Georgia	6	North Dakota	1
Illinois	44	Ohio	57
Indiana	26	Pennsylvania	36
Iowa	25	Rhode Island	1
Kansas	9	South Carolina	8
Kentucky	13	South Dakota	1
Maryland	7	Tennessee	16
Maine	4	Texas	1
Massachusetts	28	Vermont	3
Michigan	21	Virginia	16
Minnesota	7	West Virginia	2
Mississippi	2	Wisconsin	10
	<u>204</u>		<u>229</u>
			204
		Total, United States	433
		Total, Canadian	28
		Grand Total Institutions	461

CLASSIFICATION OF INSTITUTIONS REPRESENTED

Preparatory Schools	42
Normal Schools	22
Training Schools	31
Agricultural Colleges	5
Law Schools	5
Medical Colleges	46
Theological Seminaries	57
Colleges	235
Post Graduate Schools and Departments	18
Total	461

PERSONNEL OF THE CONVENTION

Student Delegates	1598
Fraternal Delegate (Great Britain)	1
Presidents and Faculty Members of Educational Institutions	119
Unclassified attendants at the Convention	121
Officers of National and State Young People's Movements	20
International State and City Secretaries of Young Women's and Young Men's Christian Association	80
Secretaries and other Representatives of Foreign Missionary Boards and Societies	87
Returned Foreign Missionaries	89
Editors of Missionary Magazines	11
Speakers and Guests not otherwise Classified	10
Officers and Secretaries of the Student Volunteer Movement	11
Ministers (not resident in Cleveland)	74
Total	2221

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